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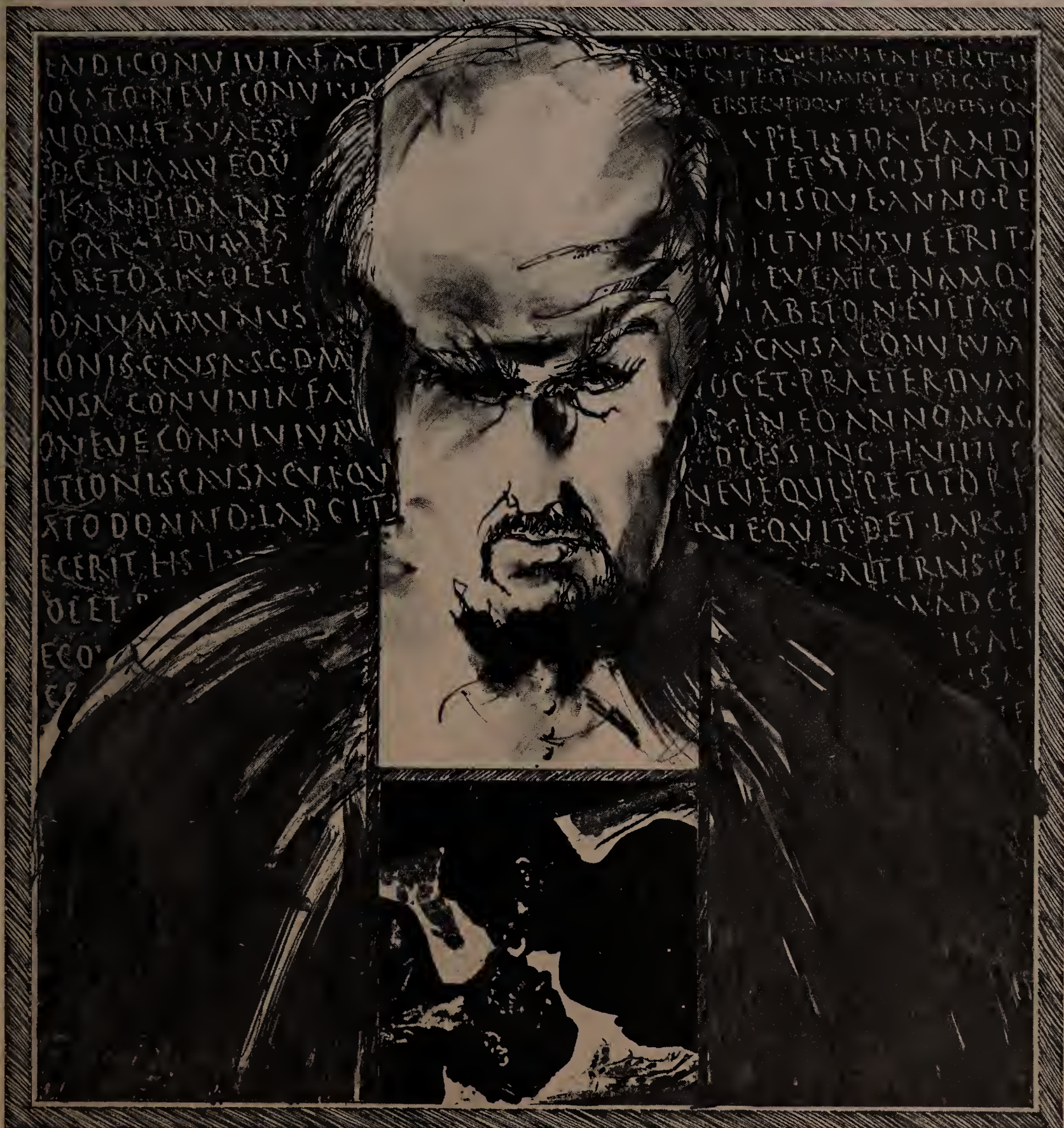
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SODOMY: AVOIDING THE ISSUE

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Challenge to Arkansas Sodomy Law Fails

By Jil Clark

ST LOUIS, MO — A federal appeals court has upheld the conviction of an Arkansas gay man for having oral sex in a public lavatory and has avoided ruling on the constitutionality of the Arkansas sodomy statute under which he was convicted.

Charles Lloyd Lemons, sentenced to 90 days imprisonment

for having sex with another man in Hot Springs National Park last February, argued before the 8th Circuit Court of Appeals here that his constitutional rights to privacy, equal protection of the law and protection from cruel and unusual punishment have been violated.

The sodomy statute, which applies only to lesbians, gay men and persons who have sex with ani-

mals, was passed in 1977, two years after legislators repealed an older law which also prohibited the practice of sodomy between heterosexuals.

Two out of the three judges who heard the appeal declined to consider the constitutionality of the sodomy statute in this particular case because the case involves public sex, an activity proscribed

by another Arkansas law.

However, Judge Gerald Heaney, in writing the majority opinion, strongly hinted that the court might strike down the law if it were presented with litigation involving private lesbian or gay sexual activity.

Judge J. Smith Henley, a semi-retired judge known for his conservatism, wrote a lengthy dissent in which he sharply criticized the majority's logic in denying Lemons the opportunity to challenge the sodomy statute.

Henley stated that the sodomy law exists only to discriminate against a class of people and, therefore, the law "cannot constitute a legitimate governmental interest."

Heaney based the majority opinion largely on the assumption that another state law, the Public Sexual Indecency Act, is constitutional. According to the court, because Lemons' actions were also a violation of another section of the Arkansas Criminal Code, the courts have not wronged him by convicting him and therefore Lemons may not challenge his conviction under the sodomy law.

Heaney wrote that the court

need only rule on the sodomy law as applied in the Lemons' case, which involved sex in a public place and not as it could be applied in cases of consenting adults of the same gender engaging in sex in private. "Because we only examine the constitutionality of the sodomy statute as the court applied it to Lemons, we do not reach the question of whether the statute is constitutional under all hypothetical situations," Heaney wrote.

The court also ruled that since the Public Sexual Indecency Act applies to heterosexuals as well as to homosexuals, Lemons' right to equal protection of the law had not been abridged.

Lemons' attorney, Paul Gordon of the American Civil Liberties Union in Little Rock, called the court's reasoning "outrageous." "Charles Lemons was not convicted under the Public Sexual Indecency Act," Gordon said, "but without ever hearing a constitutional challenge to that statute, the court is saying from their own mythology that the statute is constitutional. Charles Lemons never had an opportunity to challenge

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Gay Man's Adoption Of 17-Year-Old Approved

By Jil Clark

RIVERSIDE, CA — In an unprecedented move, a county foster child agency has put its stamp of approval on the adoption of a child by his gay foster father.

The Department of Public Social Services had kept the Fraters — David, 29, and his 17-year-old foster son, Kevin — waiting for approval of their adoption request since October, 1980, when the department notified them that it would neither consent nor oppose the adoption. Then 20 minutes before the father and foster son appeared before Superior Court Judge George Grover with their petition, the department gave its recommendation.

According to Frater's attorney, Gloria Allred, the department was "afraid of being the first in the country to allow an openly homosexual person to adopt a child."

"They never told us what their objections were, though it was obvious to everyone," said Allred. "They were stalling until Kevin turned 18 in May."

"In the end, when we went to court anyway, I think they were embarrassed to have to say before the judge that the reason they hadn't made up their minds was that the father is a homosexual . . . [because] they have an exemplary father-son relationship."

At press time, GCN had been unable to obtain a comment from any official at the Department of Public Social Services.

Allred said that she knows of some adoption cases in which foster parent agencies refused to recommend an out gay man or lesbian as a parent but the judge approved the adoption. But this is the first time a public social service department has approved an adoption by a homosexual foster parent.

"It's an important first step," said Leonard Graff, an attorney at National Gay Rights Advocates in San Francisco. "In California it isn't uncommon, and it is relatively easy, for one gay man to adopt another where neither are minors. The significance of this case is that

one person involved is a minor and the other is gay."

Graff continued, "The significance will increase as time goes on and attorneys can point to this adoption and say, 'Look, that gay man adopted a child and there have been no problems.'"

Frater believes that the action of the department and the judge "has opened up this whole new arena of people wanting to adopt. As a result, the system is going to help children much more," Frater said.

"The myth about homosexual child molesters isn't the only reason they didn't want to set the precedent of allowing me to adopt a child. The reality is that not placing foster children generates revenue for the county. You keep sending a child from foster home to foster home to foster home, the homes and the county make money [from the state]. Now they're going to have to deal with 150 or more David Fraters wanting to take children off their hands once and for all."

Allred hopes the decision will encourage lesbians and gay men to fight for their right to adopt children. She added, "Sure, in San Francisco homosexuals are allowed to teach in schools. But I don't want Jerry Falwell to think that's all we want. We have the right to have families. That of course is their ultimate fear: homosexuals having children in their homes where no one can supervise what they learn."

Allred said she is heartened by the fact that "only a few odd letters — and I mean odd — appeared in the Riverside newspaper following the decision. Yet Riverside is as right-wing, grass-roots-Republican as Mississippi. Perhaps the country as a whole is becoming more enlightened."

Frater said that his neighbors, though conservative, have been "very supportive" to him about the adoption. "The parents of all the neighborhood children knew me. I always had a flock of kids around, wanting to build stuff, fix their bikes, help build a kiln. None of

that changed" when someone informed the department that Frater is gay and the news spread through the community.

Frater is "very, very happy" about the judge's decision. "When I first heard about it, I learned what they mean when they say, 'My head is spinning.' I had to concentrate in order not to faint when we went to sign the papers. Then we looked at each other and thought, 'This is stupid. Why couldn't they have let us just do this in the first place?'"

— filed from Boston

News Analysis

Strained Relations: The Campbell Controversy

By Sue Hyde

The name of Jack Campbell will be familiar to some readers. Within the past few weeks, he was elected treasurer of the National Gay Task Force (NGTF) Board of Directors. He is also the founder and one of the co-owners of the Club Bath chain, a large and successful bathhouse business having a franchise in almost every major American city and a half-dozen or so in Canada.

On Feb. 5, 1981, in the second largest mass arrest in Canadian history and following a six-month investigation by police, over 300 patrons were charged with offenses arising out of bathhouse raids in Toronto. Campbell, along with five other co-owners of the busted bathhouses, was charged with "conspiring to possess proceeds from crime."

On November 20, 1981, Campbell flew into Toronto, entered a guilty plea to the charges, paid a \$40,000 fine and left the city the same day. Campbell had consulted with his lawyer and was reassured that his guilty plea would not have a legal effect on his co-accused or the found-ins, as the arrested patrons are now known. Campbell did not,



Jack Campbell

however, consult with his co-accused or their attorneys. They learned of his plea and fine only after he had left the country.

In the wake of the raids, the Right To Privacy Committee (RTPC) was formed to help the found-ins cope with the financial, legal and emotional fallout from the arrests. Since then, the RTPC has become the largest gay organization in Canada and has raised more money than any other gay group in that country's history. RTPC has also mounted a political campaign to reform the Canadian sex laws so raids like that of last February would never happen again.

When the RTPC learned of Campbell's election to the post of treasurer of the NGTF Board, they immediately called for his resignation and on Nov. 9, 1982 wrote a letter to the NGTF outlining their concerns about Campbell's behavior in Canada.

In their letter, they stated, "Campbell's decision to plead guilty has been used against those arrested in the baths in their struggles in the courts. It has also been used in Parliament to demonstrate why

Canada's Criminal Code should not be revised. It is virtually illegal for gays in Canada to have sex anywhere, including our homes. Had the national criminal code been revised, much gay activity would have been no longer subject to criminal prosecution."

RTPC requested that NGTF respond to the issues raised by them in their next Board meeting which was held Nov. 18, 1982. According to Graham Crawford, co-chair of the RTPC, the Canadian group has not received any written communication from NGTF, although Crawford says his group made phone calls to the NGTF office in New York as well as to Jose Gomez, co-chair of the NGTF Board in San Francisco. Crawford says the RTPC has been promised a letter but has not to date received one.

The RTPC then sent out informational packets to newspapers in an attempt to air their complaints. The packets were dated November 22, 1982. Gomez has said that the RTPC did not give the NGTF adequate time to respond to them. Crawford says that RTPC took their case to the media only after they had been "treated shabbily" and ignored by the NGTF.

The RTPC speaking for the 300 Canadian found-ins, has expressed "shock, surprise and outrage" at both the treatment they have received by the NGTF and the effects of Jack Campbell's guilty plea in Canada. Gomez has said, "The efforts to oust Campbell from our Board amount to misplaced energy and resources. I think they would be better off spending energy and money to build their movement there. Removing Jack Campbell from our Board will not help them one bit."

And further, "When you weigh the many good things Jack Camp-

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Feinstein Recall Sought

By David Morris

SAN FRANCISCO — If city officials find that enough of the signatures on a petition recently submitted to them are valid, Mayor Dianne Feinstein will be subject to a recall election this spring.

The White Panthers, a small, obscure political organization, claims there are 35,000 signatures on the petition they submitted on January 13 to the San Francisco registrar of voters. If the registrar finds that as many as 19,357 of the

signatures are valid, a special election will be held as early as April 26, seven months before the regularly scheduled election, to determine whether Feinstein should remain in office.

If Feinstein loses the special election, the Board of Supervisors will elect one of its members to fill her position until the general election in November. Feinstein would not be able to run for public office in San Francisco for two years.

The White Panthers petition is in

response to a city ordinance initiated by the mayor's office and approved by the Board of Supervisors last June which outlaws the possession of handguns in the city. Enforcement of the law is awaiting a state supreme court decision on an appeal of a lower court ruling declaring the law invalid.

It is generally agreed that a large number of the signers of the petition are lesbians and gay men, who are dissatisfied with Feinstein's per-

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News Notes

quote of the week

"Liberace would not be caught dead in a brown suit."

—Los Angeles Superior Court Judge Irving Shimer's explanation of his order to re-serve a summons to the entertainer because the process server had reportedly delivered the summons the first time to a man claiming to be Liberace while wearing a plain brown suit.

dc gays negotiate the news

WASHINGTON, DC — An Advocacy group here has called for a meeting with the Federal Communications Commission (FCC) to discuss ways of achieving more balanced coverage of gay issues in network television news programming and to include gays in a minority affairs program planned by the Commission, reports the *Advocate*.

Gay Activists Alliance (GAA) President Jeff Levi contacted the FCC after repeated snubs by the Washington bureau chiefs of Westinghouse Broadcasting Co., ABC, NBC, CBS television networks. Levi requested the meeting to discuss biased and damaging stories about gays which had been aired in the past year, reports the *Advocate*. Among the stories Levi wished to discuss is the infamous congressional page sex scandal in which charges were quickly retracted, but not before the TV networks had had a heyday of sensationalism.

A legal assistant to Mark Fowler, FCC Chairman, assured Levi that "somebody in the office will be happy to meet with the GAA." He added, "I'm a little surprised at the networks' reaction. Usually they will meet with various groups."

mayor appoints gay to commission

CHICAGO, IL — Keeping a promise made during Gay Pride Week, Mayor Jane Byrne has appointed a local gay male activist to the city Commission on Human Rights.

The appointee is attorney Ron Ehemann, author of a column in *GayLife*, secretary of the gay/lesbian business association, chair of Illinois' first gay and lesbian political action committee and co-founder of the local lesbian/gay Democratic club.

His appointment marks the first time an openly gay man or lesbian has been appointed or elected to a municipal office here. The mayor's choice must be okayed by the City Council, but no opposition is expected, according to the press release.

The Commission of Human Rights is responsible for investigating reports of discrimination within the city as well as for proposing ways of preventing these violations. According to a spokesperson for the mayor, Ehemann's appointment "paves the way for city-wide hearings on such issues as gay discrimination, fag-bashing, and other charges which have yet to be officially addressed." Though a comprehensive civil rights law to protect Chicagoans from discrimination on the basis of their sexual orientation has been introduced on several occasions, the city has yet to adopt such a law.

Byrne is facing a primary election next month and opponents have charged that her appointments at this time are politically motivated. However, Byrne points out that, with respect to gays, she has been consistently supportive, having issued an executive order protecting city employees from sexual orientation discrimination and having granted a desk in the City Hall press rooms to *GayLife*.

3rd world mcc churches called for

WASHINGTON, DC — The Third World members of the Universal Fellowship of the Metropolitan Community Church have proposed that their largely gay denominations establish five to seven new third world congregations, according to the *Advocate*.

Rev. Renee McCoy, pastor of NYC's Harlem MCC, introduced the proposal at an October conference of Third World MCC members. She said that racism at many existing MCC churches was discouraging to black and Hispanic religious gays and lesbians, reports the *Advocate*. She also said that since "third world people have different ways of articulating how God moves in their lives and have different issues besides being lesbian and gay" separate churches are necessary.

The groups plan to do outreach to blacks, Hispanics, Native Americans and Asian and Pacific Americans to encourage their greater participation in MCC.

do you catch our drift?

DALLAS, TX — The Dallas-Fort Worth Gay News reports that the Dallas Gay Alliance will lease a billboard for a year and post a message reading, "The Dallas Gay Community — Working Toward A Better Understanding."

Organizers say that the billboard is part of an outreach program to the non-gay community. Evidently the Dallas Gay Alliance knows exactly who they need to reach since the billboard will be clearly visible to anyone at City Hall.

defense fund forming

BOSTON, MA — A gay man fired from his executive job at the world headquarters of the Christian Science Church one year ago, is fighting what may be the first successful battle against an anti-gay employer. Jim Ogan overcame the first legal hurdle in November when a judge recognized that laws prohibiting the invasion of a person's privacy may protect employees from discrimination on the basis of sexual preference (see *GCN*, Vol. 10, No. 19).

However, Ogan, who is now making less than half the salary he received at the church headquarters, needs money in order to further pursue this significant case. Contributions to the James Ogan Defense Fund can be sent to Ward, Rizzo and Lund, 2 Park Square, Boston, MA 02116

a.i.d.s. awareness month

TRENTON, NJ — Governor Thomas Kean has proclaimed February "AIDS Awareness Month." The proclamation focuses attention on the fact that AIDS (Acquired Immune Deficiency Syndrome) is a growing problem in New Jersey, which ranks fourth among states in reported incidents of the disease, according to the Philadelphia *Gay News*. The proclamation also urges high risk group members — gay men, hemophiliacs, Haitians, intravenous drug users — and health care workers to "become better informed about this affliction."

More than 800 cases have been reported nationally, with the bulk of the reports coming from New York, California, Florida and New Jersey. Of the 52 cases reported in New Jersey last year, 28 resulted in death, the *Gay News* reports. The majority of the New Jersey AIDS cases occurred in Essex and Hudson Counties, which are in close proximity to New York City.

New Jersey Gay Coalition president Allen Kratz believes that AIDS Awareness Month will be a "good lesson in how we [gays and federal and state health officials] can work together."

Several events aimed at educating people about the affliction are being planned. On January 26, St. Michael Medical Center in Newark will host a day-long conference and open forum on AIDS featuring Dr. Harold Jaffee, epidemiologist from the Center for Disease Control. Jaffee will also speak at a fund raiser on January 25. For information call the Gay Switchboard at (609) 446-1980.

sodomy law threatened

RALEIGH, NC — As part of a comprehensive revision of the state's criminal code, the Criminal Code Division is expected to recommend to the state legislature that the state's "deviate" sexual practice law be repealed, reports the *Advocate*. The North Carolina Human Rights Fund has begun a fundraising and membership drive to make repeal more likely.

The "deviate" sexuality law also prohibits many sexual practices between non-gay married couples.

death penalty urged in murder case

CHATOOGA, GA — Prosecutors have been urged to seek the death penalty for two Georgia men charged in the murders of two gay men and a U.S. Navy officer, according to the International Gay News Agency and *GayLife* of Chicago.

"These murders were about as brutal as you can get. My recommendation to the district attorney's office is that they seek the electric chair," said Chatooga County Sheriff Gary McConnell.

Tony Wells West and Kenneth Brock Lowrance are accused in the Dec. 15 slayings of Charles L. Scudder and his companion, Joseph Odum, in Chatooga, as well as Navy Lt. Kirby K. Phelps in Vicksburg, Miss. a short time after the double murder occurred in Georgia, reports the IGNA.

According to Georgia police, Scudder and Odum were "admitted devil worshippers." McConnell was quoted in news reports as saying, "Their lifestyles definitely contributed to their cause of death. We don't know whether it was the satanism or the homosexuality."

Frank Schuerren, Atlanta gay activist and national president of Dignity, Inc., the gay and lesbian Roman Catholic organization, said that while media reports had referred to Scudder's and Odum's homosexuality, the gay angle had not been exploited. Schuerren also said that evidence of robbery and the extreme brutality of the killings had generated public sympathy for the men, according to *GayLife*.

old boys network

If you are a woman who chooses not to list your name and number in the phone directory out of concern for your safety, you are not alone.

About 20 percent of women made the same decision, according to a national survey of 1400 women, as reported by the Pacific News Service. Police warn that the tactic of listing last name and first initial is a sure sign that a woman is living alone.

guerrillas at the first national

BOSTON — Feminist anti-militarists will stage a picket and guerrilla theater piece outside the corporate headquarters of the First National Bank of Boston at noon on Monday, January 24.

Members of the Boston Women's Pentagon Action, which will perform the five-minute piece, are targetting the bank because, according to spokesperson Loie Hayes, its officials have "manipulated the economy and quality of life both in Boston and in poor nations world-wide."

"Locally, the bank has a history of sexist discrimination, condominium conversion and investment in South Africa's apartheid governments," said Hayes.

On the same day in Washington, DC the Committee in Solidarity with the People of El Salvador plans to blockade the State Department building "to protest its certification that the conditions of human rights has improved in El Salvador," said Hayes.

The Boston action will take place at 100 Federal Street, near the Washington Street T stop. For information about the action of the Women's Pentagon Action, call (617) 623-5110.

our right to the boardroom

WASHINGTON, DC — At the 3rd annual convention of the National Association of Business Councils held in Washington in November, American corporations were urged to throw open their closet doors and *Newsweek* magazine was lauded for service to the gay community, reported the *Advocate*.

NABC President Arthur Lazare said, "The corporate closet is one of the great tyrannies in American life today. We must convince the corporations that it would be in their enlightened self-interest to open those doors. We are not looking for affirmative action, but we want the corporations to take some voluntary steps."

Lazare suggested that corporations could advertise job openings in the gay press, make gifts to gay charities, include sexual orientation issues in briefings on minority concerns and change spousal benefit packages to offer to coupled gays the same benefits as are received by heterosexually married workers.

The *Advocate* also reported that *Newsweek* magazine was hailed for its coverage of the gay community and panned by the ultraright *Human Events* magazine for the same thing. *Human Events* bleated about *Newsweek's* "portrayal of homosexuality as a legitimate and normal lifestyle." Mel Elfin, *Newsweek's* Washington bureau chief, said, "This is a human rights issue you're fighting, make no mistake about it. Keep up the fight."

lawyer sues city to stop cops

FORT LAUDERDALE, FL — While a Fort Lauderdale attorney filed suit against the City of Fort Lauderdale in an effort to halt the police raids on adult bookstores there, the raids continue unabated, according to *The Weekly News*, Miami.

On the evening of December 20, four different bookstores in the city were raided, with police confiscating equipment, busting clerks and, in the case of Manuel Villafane at Studio X, arresting one employee on a felony charge.

The next day, attorney Norman Kent filed suit on behalf of two bookstore owners, contending that the city is "using a law enforcement agency to pursue a political belief" that adult bookstores are havens for organized crime and should be shut down, according to *TWN*. However, there has been no testimony or evidence linking Kent's clients to any organized crime, nor have they been convicted of felonies.

Another tactic being pursued by Kent, reports *TWN*, is to challenge the city's use of funds seized in raids to employ a private law firm to prosecute cases arising from police crackdowns. The city maintains that their use of funds is appropriate and within guidelines legislated by the Contraband Forfeiture Act.

TWN reports that Judge W. Herbert Moriarity is expected to rule shortly on Kent's suit, which, if decided in favor of the bookstore owners, could derail the police harassment campaign.

a.i.d.s. research in britain

LONDON, England — Although the incidence of AIDS in Britain has been relatively low, research into the syndrome and related diseases has begun there, according to the *Advocate*.

The Communicable Disease Surveillance Center is conducting an investigation to discover the reason for the rarity of AIDS in spite of the very great similarity between lifestyles of gay men in the U.K. and the U.S. Researchers hope to uncover significant differences between the lifestyles of men in the two countries which will be of use to U.S. investigators.

A new charity has been established to raise money for the research. Named after London's first AIDS victim, the Terry Higgins Trust has a \$160,000 goal to meet to provide money for public education as well as research. Trust Chair Martyn Butler said, "We've got to stop thinking of AIDS as an American disease. It's here in London." Four gay Londoners have died from immune system breakdown in the last year, reports the *Advocate*.

Explaining AIDS: Health Workers Hold Forum

By Larry Goldsmith

BOSTON — The doctor at the podium offered an unusual prescription. "I want those of you who are not gay men to pretend you are for the next two hours, or pretend you're Haitian or pretend you're a hemophiliac," he suggested, "to give yourself some idea of how it feels to face this uncertain risk."

Dr. James Curran, Director of the Task Force on Acquired Immune Deficiency Syndrome (AIDS) for the federal Centers for Disease Control (CDC), offered the advice to a group of over 200 health workers gathered at the Boston Public Library for a forum sponsored by the Mayor's Ad Hoc Committee on AIDS. Dr. Roger Enlow, a gay New York physician working with his own city's AIDS task force, and Dr. Larry Falk, a Harvard University virologist, joined Curran to discuss current research into the causes and epidemiology of the often-fatal immunological disorder which has afflicted nearly a thousand people many of whom are gay men (see *GCN*, Vol. 10, No. 12).

Curran began the forum with a discussion of the CDC's efforts to define and trace the epidemiology of AIDS. The current case definition of the syndrome includes previously healthy persons under 60 years of age who develop Kaposi's Sarcoma, a rare skin cancer, pneumocystis carinii pneumonia, an uncommon variation of pneumonia, or other life-threatening, so-called, "opportunistic" infections. AIDS, Curran stressed, is not itself a disease but a syndrome which makes afflicted individuals particularly susceptible to these kinds of infections.

Of the nearly 1000 cases of AIDS diagnosed and reported so far, roughly 400, most of them relatively young men and women, have died. Seventy-five percent of the cases are homosexual or bisexual men, mostly between 20 and 35 years of age. Fewer than five percent of those with AIDS are women; of this small number, all are heterosexual women and most are either prostitutes or women who have had sexual contact with men who have AIDS. Most of the heterosexual men who have AIDS

are intravenous drug users, although there also seems to be a pattern of AIDS in heterosexual Haitian men, both in Haiti and the United States. Most AIDS cases are in the major metropolitan areas of New York City, San Francisco and Los Angeles, but eleven cases have been reported among residents of Boston.

"The leading hypothesis is that the disorder may have a cause which may be transmissible," Curran told a press conference called the day before the forum.

Although most doctors caution that all the current hypothesis are only speculation, many have suggested that AIDS appears, like hepatitis B, to be sexually transmissible, through some sort of agent in semen, urine or blood. Curran characterized the current incidence of AIDS as "the tip of an iceberg," noting that with a three-to six-month average interval between the onset of symptoms and diagnosis, AIDS might actually be more widespread than is known. Although the syndrome was first noticed by physicians in early 1981, over two-thirds of AIDS cases and

85 percent of AIDS-related deaths have occurred since January of 1982.

"We need not just more research but more of the right kind of research," Curran said, stressing the need for studies on the treatment of AIDS-related diseases as well as investigations into the nature of the syndrome itself. "The prediction of survival is grim enough that we ought to get cracking on some of these therapeutic trials," he urged.

Curran's presentation was followed by shorter remarks from Drs. Enlow and Falk and a subsequent period of audience questions. Enlow described, in terms somewhat more technical than Curran's, the findings of his own preliminary AIDS research and concluded with a short description of organizational efforts by AIDS researchers in New York City.

Falk, whose work includes considerable research on herpes viruses, offered observations on

AIDS which proved at once provocative and controversial.

"My own personal bias is that it's an overload," commented Falk, blaming an "overindulgence in sex and drugs" and "the New York City lifestyle," for physical and psychological stress resulting in a breakdown of the immune systems of gay men. Many present at the forum seemed uneasy with Falk's explanations.

An informational brochure on AIDS prepared by the Mayor's Ad Hoc Committee on AIDS, the Fenway Community Health Center and the Gay and Lesbian Physicians of New England (GALPONE) with funding from the Boston Department of Health and Hospitals was distributed at the forum. Copies of the brochure may be obtained from Brian McNaught, the Mayor's Liaison to the Lesbian and Gay Community, (617) 725-4849, the Fenway Community Health Center, (617) 267-7573 or GALPONE, (617) 482-6874.



Drs. Roger Enlow, James Curran and Larry Falk field questions at the Boston AIDS forum on January 15.

Susan Fleischmann

AIDS and Blood

By Larry Goldsmith

The latest round of publicity on the Acquired Immune Deficiency Syndrome (AIDS) has focused on speculation that the syndrome may be passed through the blood. According to Dr. James Curran of the federal Centers for Disease Control (CDC), eight hemophiliacs are among the nearly 1000 individuals who have contracted AIDS. Recent press accounts have also described the case of a 20-month-old infant who died from AIDS-related infections after receiving repeated blood transfusions, one of which was traced to a man later diagnosed as having AIDS.

Hemophiliacs, whose blood lacks substances which promote normal clotting, must take frequent transfusions of blood or blood components to prevent uncontrolled bleeding. Many hemophiliacs receive a substance called Factor VIII, a concentrate of clotting components made from normal human blood plasma.

Since thousands of plasma donations are required to make one dose of Factor VIII concentrate, the possibility of exposure to infectious agents carried in blood is thousands of times greater for someone receiving Factor VIII concentrate than for someone receiving a simple whole blood or plasma transfusion. The risk is further multiplied because of the frequent dosages of Factor VIII hemophiliacs often must take.

The multiplicative effect could also affect the geography of infection. Whole blood or plasma would likely be given only to recipients in relative proximity to the donors. Factor VIII concentrate, however, is manufactured in only a few locations and shipped throughout the world. If there is a transmissible agent lurking in Factor VIII, its appearance would not observe the geographical boundaries which so far have limited most AIDS cases to the major metropolitan areas of San Francisco, Los Angeles and New York City.

Should gay men or others at risk of contracting AIDS be kept from donating

blood? "Absolutely not," says Dr. Roger Enlow, a gay physician who serves on the U.S. Public Health Service's Advisory Committee on AIDS in Hemophiliacs. "Direct or indirect questions attempting to address the donor's sexual preference are inappropriate, are an invasion of privacy."

Enlow recommends that blood donors be screened on the basis of risk factors alone. These factors might include a history of hepatitis (which blood banks screen already as a matter of routine), other sexually-transmitted diseases, or frequent sexual contact with a large number of different partners.

Gay men and others should also screen themselves, Enlow advises, noting that the New York Physicians for Human Rights have passed a resolution "strongly supporting the recommendation that individuals who think they are at high risk not give blood and consult with their primary physician before doing so."

The National Hemophilia Foundation (NHF) has asked for voluntary restrictions on blood donations until AIDS is better understood. NHF Executive Director Alan Brownstein told *GCN* his group wants gay men, recent residents of Haiti and intravenous drug users to refrain from donating blood until better blood screening procedures can be developed.

"We are not asking for any federally-imposed ban or anything of that sort, but we are asking that there be a cooperative voluntary effort among the major pharmaceutical companies that manufacture Factor VIII products and the blood banks," Brownstein said.

Brownstein said he has maintained close contact with gay organizations and criticized the media for reports which he said made the NHF appear to be conducting a "witchhunt" against the gay community.

"AIDS, other than being a hemophiliac per se, is our highest priority, and that's something that our communities, hemophiliacs and homosexuals, both share," Brownstein said.

Campbell

Continued from page 1

bell has done for the gay rights movement in this country, they far outweigh the negative impact of his actions in Canada."

The NGTF Board will next meet in late April. Campbell's second and final term will end in May. In spite of this, the Canadian group still wants Campbell's ouster.

Says Crawford, "Our original request holds true regardless of when his term ends. Jack Campbell's remarks to the media make it clear that he feels we are not justified in calling for his resignation. It is completely unacceptable that Campbell sits on the Board of an organization that has, for so long, worked to defend the gay community."

In response to Gomez's assertion that Campbell's good works outweigh his actions in Canada, Crawford said, "I quite frankly don't care how much he has done. I'll stack him against my gay brothers and lesbian sisters who have given \$2.00 to the legal defense fund. These are the people I'm proud of."

"We feel betrayed. We feel that once again we have been left alone by some insensitive big money person just acting out of his own self-interest. It has hurt a lot of people. We've fought back and we've won, so I don't want you to think we're limping away, but the strength we've pulled together we've done without Campbell's help."

The RTPC has successfully defended 87 percent of the cases

brought to court thus far. Crawford said there are only two founders who remain to appear in court. So, for the Canadian group, the battles directly resulting from the arrests are nearly over.

Gomez believes that to remove Campbell now would be punitive. "When Jack exercised a legal right [to plead guilty] he paid a fine of \$40,000. Do we punish him further by removing him from the Board? The NGTF was not involved in the issue in Canada. We're not the enemy."

Graham Crawford couldn't agree more on that point. "We are not in opposition to the NGTF. Our concern rests solely on the shoulders of Jack Campbell. Because of his responsibilities on the Board of NGTF, they got involved."

That, it seems, is the heart of the matter now. Each a very large and important gay organization in their respective countries, the NGTF and the RTPC are in serious conflict over the significance and consequences of Campbell's actions.

Though Campbell could not be reached by *GCN* for comment and did not return phone calls, he has said in an interview with the *Bay Area Reporter*, "The idea that NGTF somehow should be dragged into this really goes too far."

"And it upsets me more than anything else because we need to focus on how NGTF can be made to work and not bring things up out of left field just because the group is having a hard time."

It is simply a fact, though, that organizations are made up of the people who are involved in them and most especially, the people who assume leadership positions. The RTPC's point is that Campbell's decision to act as an individual in Canada cannot be so easily separated from his involvement on an organizational level here in this country.

Since Campbell has not made himself individually accountable to the Canadians, the RTPC, feeling they have been left with no other option, has taken their grievances to the group with which Campbell is the most heavily involved. NGTF, through the comments of Jose Gomez, is defending Campbell as one of their own, while being careful not to judge his actions in Canada.

The NGTF and the RTPC have had very little direct communication with each other regarding this serious issue. In the interests of productive international relations and to spare the gay rights movement an unnecessary and possibly damaging rift, individuals in both organizations need to start talking about solutions to the problem.

As Crawford put it, "Clearly we have to talk. From the point of view of the RTPC, we have not wanted and don't look forward to a lengthy or continuing battle with the NGTF. We never wanted to do that in the first place. But, I would like them to initiate something with us."

— filed from Boston

Community Voices

against nambla

Dear GCN,

I believe it was Dostoevski who wrote, "If God is dead, then all things are permitted." If one rejects Christianity and the other revealed religions, what about the ethical systems based upon those religions? Must a non-believer be non-moral? If not, what is the basis of such morality? For example, must a non-believer accept notions espoused by the North American Man-Boy Love Association? I contend that a non-believer can object to man-boy love on ethical grounds based in reason.

In December, I watched on television a spokesman for NAMBLA defend sex between men and boys as young as 11 years old, if not younger. In January he defended it between men and boys of 9 or 7 or younger. I disagree with that spokesman.

The question is *not* whether both the man and the boy consent and find it pleasurable. For example, a 6-month-old infant finds pleasure in sucking its mother's nipples. A man could conceivably substitute his penis into the infant's mouth, and both the man and the infant might find it a pleasurable occurrence. One might consent verbally, the other non-verbally. Nevertheless, most of us would be repelled by such an act. The infant is far too young to have any social conception of what it is doing. It might willingly such a penis like it would a nipple, pacifier, or toy. But it has no conception of sex in our society. It has only instinctive feelings, feelings which can be misdirected by the adult who would do such a thing to the child. Most of us would agree that any adult who would do that would be misdirecting the infant's natural instincts. And as adults, we instinctively know that such an act is morally wrong and a crime. Any man who would engage in sex with a male infant or a female infant is not "straight" or "gay," such a man is simply a child molester.

A man might have sex with a 4-year old, the youngster might enjoy it, and both might verbally consent. But I would oppose such sex. *For the issue is neither pleasure nor consent.* For what is the consent of a 4-year-old? If a youngster, of either sex, found sex with an adult male pleasurable, if he, or she, consented to it, that is irrelevant. For I repeat, what is "the consent" of a 4-year-old? Consent requires knowledge and experience, far more knowledge and experience than can be acquired by one so young. Far more experience than the "candy is good," or "other things taste good," or "let's do other things for candy," type of consent.

There should be no opposition to sex between consenting adults because we can assume adults have had time to acquire experience and knowledge enough to make an informed choice. Because 2 men, 2 women, or a man and a woman can make such choices, there should be no reasonable objection to sex between men, women, or a man and a woman.

The question then, as I see it, is when does a youngster reach the age of adulthood? When do they reach the age of voting? Of fighting? Of reason? Of consent? This is not the easy question it appears. In some simpler societies girls might become mothers at 13, and boys their husbands around the same age. Perhaps in ancient times a 14-year-old might be deemed an adult. Even around 1900 in Mississippi I believe the marrying age for girls was 14, for boys a year later.

not very funny

Dear ones:

In reference to two items in the January 22 issue:

1) Unicorn. "The Women's Center is not the only place where an S/M group could meet." Sez you. I was involved in setting up a male S/M discussion group in 1981/2 and the main problem we had was finding a place to meet. Notwithstanding Nancy's claim that Christianity and S/M are closely related, a church was felt to be an inappropriate place. To meet in members' homes would have placed an unequal burden on those with large, roommate-less accessible apartments; Glad Day Book Shop was kind enough to let us use their store after hours, but that could not be a permanent arrangement. The fact is that an S/M group is by nature, has to be, sensitive to the fact those most environments they choose will be or seem hostile to them. We ended up meeting in Phillips Brooks House, with a huge picture of Brooks himself glowering down on us, and understandably it wasn't a sympathetic environment. If we had had some gay community center in Boston, it might have been the perfect place, but after seeing how the Women's Center has reacted, I'm not so sure.

(Incidentally, Nancy, although your article was for the most part excellent, your parallel between "sadism" and the economic situation is so far out in left field that I don't know how to respond. Could this be a gut feeling peeking out from behind your intellectual liberalism?)

But New York is anything but a simple, rural society. And adulthood comes later, legally, in this state. Realistically, each person matures at their own rate, and one cannot state that on a given birthday he or she is suddenly "an adult." But legally, one must make an age — an age applicable to all just as we have a voting age for all. Before reaching that age, one cannot legally vote. After that birthday, one can. Similarly, there should be an age for sexual consent.

But some of you may sneer, sex is not voting. The physical development of an individual may far outpace the intellectual. True. The age of consent may or may not be identical as the age for voting, or drinking, or driving. When does one become an adult? A specific legal age is always debatable, and varies from state to state, from country to country. But beyond debate, in my view, *in the right of two adults*, gay, straight, or Lesbian, *to have sex*. And also beyond debate, in my view: sex between an adult with an infant is wrong. Similarly, *sex between an adult and a boy is wrong; sex between an adult and a girl is wrong*.

An 11-year old is no infant, but he is surely no adult. In our society he is economically dependent, socially lacking in experience, physically underdeveloped, and intellectually ignorant. If an adult, male or female, desired sex with him, is the youth developed enough to make a choice? Does he have background enough to have "informed consent?"

I posit that sex, whether straight or gay, must have an element of choice based on informed consent. An infant would have no such choice. Nor would a young boy or girl. They would be overwhelmingly at the mercy of the other person. It would be grossly unequal. For that informed consent, both parties must have a certain knowledge and experience that comes only with age. Thus, I oppose man-boy, man-girl, woman-boy, and woman-girl sex.

Moreover, I posit that there is a difference between sex and love, and that while it may be natural to love an infant, it is inappropriate — and unethical — to have sex with it. Also, I have taught, and occasionally I have taught 11-year-olds. I felt affection for my pupils, and may even have had a certain kind of love for them, desiring to guide them as best I could and to teach them to the best of my ability. But I would have opposed sex with them. I would have found it inappropriate to my role as teacher and guide, inappropriate as the one who evaluates them and tries to treat them all equally. How can you evaluate someone fairly if you are sleeping with them? I have opposed any sex, gay or straight, between teachers and pupils. More, I would maintain it the duty of an adult to reject a youngster if that youngster proposes sex either directly or indirectly. Even if we love the youngsters, we must reject sex with them, just as parents love without having sex with their own youngsters. Unfortunately NAMBLA confuses sex and love.

Sex is a complicated issue, emotion-laden, yet not beyond the possibility of rational debate and discussion. Whether God dwells in Heaven or in the grave, I think that reason itself can lead us to certain conclusions. And these conclusions are in opposition to man-boy sex in opposition to the North American Man-Boy Love Association.

Hugh Murray
New York, NY

2) The historical footnote to Marcia Womongold's and M. Romo-Carmona's letter is wrong nearly from beginning to end. The Marquis de Sade was imprisoned three times: once for supposedly feeding poisoned candy to a prostitute (the "poison" was actually an aphrodisiac and the prostitute did *not* die; the charge was in fact later retracted); once during the Terror for political "moderatism"; and once for publishing "pornography" which was politically subversive in content. Nowhere in the voluminous police records on de Sade is there any evidence leading to the conclusion that he murdered or attempted to murder anyone, and obviously "the corpses of several local girls" could not have been found in his garden. Certainly such stories were spread about the Marquis, and that they were refuted only as recently as 1933 gives the present writers some excuse, perhaps.

This is especially ironic since the Marquis was in fact one of the very first men to support women's rights. "He considered that the position of women both sexually and legally was anomalous and unfair; consequently he demanded *complete equality of women and men* in every circumstance." (Gorer, *The Life and Ideas of the Marquis de Sade*, p. 138). De Sade was a profoundly radical philosopher, far ahead of his time; sado-masochists, I think, should be proud to incorporate his name into their own as Lesbians should be proud to refer to Sappho in

unfair trashing

Dear GCN,

In her review of *Between Friends*, Nancy Walker disdains "destructive" reviewing, then proceeds to thoroughly, unfairly trash Ms. Hanscombe's novel. *Between Friends* has its faults, but also many good points which I feel transcend minor stylistic mistakes. Do novels have to be stylistically "correct" to merit reading?

I agree that the epistolary form is difficult and the characterizations are less than perfect, however the book worked for me. Unlike Ms. Walker, I identified with each of the characters and cared about all of them, particularly Frances, who symbolizes many women around us whom we can not understand or reach and therefore choose to ignore.

Although the concepts embodied in *Between Friends* might be theoretical essay material, I think by intertwining these ideas into the novel, the reader is exposed to them in a subtler, more thought provoking way. Thus, someone who would ignore an essay on lesbians raising sons will read instead about Meg's situation and perhaps be encouraged to explore the issue.

Finally, I wish Ms. Walker had not revealed every nuance of the novel's plot, certainly depriving possible readers of some notable climactic moments.

I found *Between Friends* to be entertaining, provocative reading and urge GCN readers to give it a chance, especially because it is the product of a new lesbian writer.

Shelley M. Samuels
San Francisco

liberated?

Dear People,

On Page 7 of the December Book Review Section there is mention of the destruction of Magnus Hirschfeld's Institute of Sexual Science in 1933. I have been aware of this historical example of homophobia for some time, but just recently I happened to come across an intriguing tidbit in an out-of-the-way publication. In *More Limericks*, edited by G. Legman (1980, Bell, New York) on page 677 as part of note 2501 this appears:

These collections of erotic objects, artifacts, scrimshaw and the like (in both folklore and art) have been made in our time particularly by the German sexologist, Magnus Hirschfeld — whose collection was sacked and "destroyed" by the Nazis, and later hijacked by the Allied "liberating" forces in the 1940's

This seems to indicate that at least part of Hirschfeld's work survived until at least 1945. Does anybody out there know anything else about this? Unfortunately I don't have the time or resources to make this my own research project but I hope that some of our people interested in collecting and preserving the history of gayness (in spite of attempts at its suppression) will be able to look into the possibility that some of Hirschfeld's work has made it into the present. It's been around in spirit all along, but it would be nice to have some tangible manifestations.

Thanks and keep up the good work.

Sincerely,
R.K. Asmussen
Kingsville, TX

theirs.

Berthold Brecht didn't write *Marat/Sade*, of course, and there is no character named or resembling Jack the Ripper in *Three Penny Opera*, as indeed there hardly could be in a free adaptation of an English play written a hundred years before the man existed. Such errors of fact damage the credibility of the (equally undocumented) statements of fact in the letter proper. As for the (undocumentable) assertions of opinion, the only response one can *ever* make is that one's own experience has been different. Since the writers of the letter seem determined to ignore, remain insensitive to, or otherwise attempt to invalidate the experience of other women, they seem to have degenerated dangerously close to name-calling. Which doesn't do their argument any credit.

Sorry not to have written as funny a letter as is my wont, but I'm not feeling very funny about this.

In gay S/M love,
(and in memory of the Marquis)
Gary Ralph
Boston, MA

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Gay Community News

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Speaking Out

Another View of Lebanon

By Judith Antonelli

The Israeli invasion of Lebanon this past summer has been viewed by most progressive, leftist movements in the U.S. as unjustifiable aggression on the part of Israel. The feminist and gay movements have been quick to echo this harsh criticism of Israel for Operation Peace for Galilee. Even those few voices who support Israel and Zionism have still been apologetic about the war in Lebanon, feeling that Israel has gone too far.

Israel's invasion of Lebanon was not, however, "genocide" or another "holocaust." It was a defensive maneuver in response to the continued actions and goals of the PLO, which from its inception has intended to destroy Israel. This goal has not changed, and in fact has been reiterated many times, since the PLO was founded in 1964. Just this fall in an interview in Kuwait, Hani al-Hasan, a member of the Fatah central committee and an Arafat advisor, when asked if the PLO would make concessions in return for peace, replied: "We will never lay down our arms . . . We will not let anyone live until Zionism fails. Our task is as clear as daylight. We are here to regain the land, all the land, of Palestine . . . our conflict with Zionism must end with the burial of Zionism or ourselves."

Mass media has fostered the view of Operation Peace for Galilee as an aggressive act by reporting in minute detail every Israeli action as front-page headlines, yet ignoring the PLO activities leading up to Israel's decision to act. Since the 1975 civil war in Lebanon, the PLO had formed a state within a state. Many Lebanese have talked about the reign of terror brought by the PLO — their forced confiscation of people's homes, stores, schools, cars, churches, hospitals, and property, their military buildup in civilian areas and refugee camps, and their shooting of anyone who got in their way or did not cooperate with their demands. "Every month for the years of terror before the Israelis came we would lose as many as 1200 people," said Pierre Yazbik, of the External Affairs Department of the Christian Lebanese. Many Lebanese civilians *welcomed* the Israelis.

The PLO has signed 5 different agreements restricting its activities in Lebanon: The 1969 Cairo Agreement, the 1973 Malkert Agreement, and the 1977 Shtaura Agreement. In 1976 and 1978, two other agreements were signed, reinforcing the others. The PLO pledged not to shell Israeli targets from inside Lebanon, not to build military bases in southern Lebanon, not to do military training in refugee camps, to surrender their heavy weapons, and to confine themselves to eastern Lebanon. The 1978 agreement even stipulated that the PLO must cease activities in Lebanon and close its offices in the south.

All these pledges were ignored as soon as they were signed. The PLO continued to build up military bases, accumulate and stockpile weapons, and train people in terrorism. Since the July 1981 ceasefire initiated by Philip Habib (which the media blames Israel for breaking with its invasion of Lebanon), the PLO was responsible for *no less than 248 terrorist activities* against Israelis, Southern Lebanese, and Jews in other countries. These involved shellings, planting of land mines, rocket barrages, hand grenades, knives and guns. In May of 1982, the month before Israel went into Lebanon, 26 such strikes were reported. Israel's northern border was particularly vulnerable, and in Kiryat Shimona children had remained in underground bomb-proof shelters for periods of up to 2 weeks at a time. Imagine how different the situation would look to us if each of these 248 attacks by the PLO had made front-page headlines in American newspapers.

During Operation Peace for Galilee, the Israeli Defense Forces captured 4,330 truckloads of weaponry, including 5,630 tons of ammunition, 1,320 armed combat vehicles, 33,303 small arms, 1,352 anti-tank weapons, 215 mortars, 62 Katyusha rocket launchers, 82 field artillery pieces, and 196 anti-aircraft weapons. Furthermore, they found PLO documents which proved that the PLO was getting ready for an all-out attack on Israeli citizens. The documents included: lists of villages which were targets, an order signed by Arafat to shell Safed and border settlements with heavy missiles, and directives for guerrillas to attack vulnerable civilian spots such as immigration centers, tourist sites during tourist season, and market places during vacations and holidays. Had Israel waited for the PLO to act on its plans before moving to defend itself, it might have been too late. PLO negotiations have not been worth the paper they were written on. Knowing this information, what choice did Israel have? No other nation in the world would be expected to passively accept continuous attacks from outside forces.

Viewing Israeli defense as aggression is nothing new. The "pushy Jew" stereotype has made it nearly impossible for Israel to protect itself without incurring widespread negative judgment from the rest of the world. For example, Israel is commonly thought to have been the aggressor in the Six Day War of 1967 because it attacked first. But Egypt had been building up militarily against Israel for more than a year. Arab terrorist attacks had grown more frequent, and finally Egypt blockaded the Gulf of Aqaba, cutting off the Israeli port of Eilat. This was a violation of international agreements and an act of war by any standards. Yet these acts of provocation are ignored, and Israel looks like the "bad guy" for attacking first. It reminds me a lot of women who are charged with first-degree murder when they kill their rapists or their battering husbands. (Inez Garcia, for example; or the battered woman who is serving a 20-year prison sentence because she killed her husband in his sleep

instead of waiting for his next beating.) Like a rape victim or a battered woman, Israel, in world opinion, is supposed to lay back and take it. Her self-defense is labeled aggression by the rest of the world; to avoid world condemnation Israel would have to literally participate in its own destruction by not acting to prevent massive attacks on her before they occur.

The PLO has links to right-wing as well as left-wing terrorism. German and Austrian neo-Nazis have been arrested for giving shelter to PLO terrorists and for buying and smuggling arms for them. The PLO has agreed to train neo-Nazi groups in exchange for them carrying out terrorist operations for the PLO. A former SS officer was the commander of a PLO camp in Iraq. Arafat himself is the descendant of Hajj Amin El-Huseini, the Grand Mufti of Jerusalem who openly collaborated with Hitler and found refuge in Nazi Germany when the British kicked him out of Palestine for inciting anti-Jewish riots. "The Germans," Huseini said admiringly in a speech in Berlin in 1943, "know how to get rid of the Jew." Arafat had a swastika displayed beneath his own picture in his office in Sidon, which was the UN Relief and Works Administration Office. Even though the PLO had taken over the UNRWA vocational school and used it for training terrorists, the US, in violation of its own laws, still funded the school with \$67 million in 1982, one-third of the school's budget.

Fake ads were placed in American newspapers this summer, calling for aid to "stop Israel's war of genocide," and for the "victims of Israeli aggression." One ad, sponsored by "Americans Concerned for Peace," included forged signatures of 6 relief organizations and a fake P.O. Box. Another ad by "Americans for Peace" carried an address which turned out to be the PLO office in Washington, D.C. Exaggerated figures of tens of thousands dead and hundreds of thousands homeless were supplied by the Palestinian Red Crescent, headed by Arafat's brother. The Mobil Oil Company, never before concerned about any oppressed people here or anywhere else, sponsored an ad in which it spole of piles of stinking bodies in the morgues. Such propaganda was, for the most part, printed uncritically by major US newspapers. In addition, news broadcasts of the "destruction" of Lebanon often used footage from the 1975 civil war.

It was the PLO that held the civilian population hostage. The Israelis counted less than 1000 civilian Lebanese dead, and 25,000 homeless Palestinians. Most temporarily displaced Lebanese have returned home. As wars go, this one was carefully waged. Israeli soldiers often were killed because they were trying to avoid civilian casualties. They had dropped leaflets urging the civilians to leave, but the PLO shot and killed some who did, thereby intimidating the rest.

The American media has blacked out news on PLO terrorism. In the summer of 1981, an ABC reporter was killed in Beirut after ABC had aired a very critical program on the PLO. Shortly after the murder, ABC aired another show, this time portraying the PLO as "moderate" because they agreed to only kill civilians in Israel and nowhere else. Five western journalists, including reporters from *The New York Times*, *The Washington Post*, and *Associated Press*, were kidnapped and held overnight by Palestinian guerrillas. American networks and newspapers refused to air this story out of fear of retaliation. It finally came out after Z'ev Chafetz, then director of the Israeli government press office, pressured some of the stations and papers. Some of these newsmen felt Chafetz was "badgering" them (the "pushy Jew" stereotype again). In an act of ironic reversal, the *Boston Globe* printed an article on the PLO shooting of American newsmen and called it "Israeli Spokesman Takes Aim at Press."

The PLO is not a "revolutionary" organization. It uses the guise of radical rhetoric ("liberation of Palestine") as a euphemism for the destruction of Israel. Rather than supporting the PLO, gay men and lesbians should become more critical of anti-Zionist propaganda, which is the most common expression of anti-Semitism today. Israel has become a convenient scapegoat. It is unfortunate that so-called "progressive" movements have taken part in these knee-jerk reactions and simplistic analogies. Israel is not America. Lebanon is not Vietnam. America has never known a war at home; Israel has never known peace. Jews should not be expected to feel apologetic for Israel's actions. The threat to Israel's existence is real, not imaginary. And Gentiles should remember that it has not even been 50 years since the world ignored and denied and remained silent in the face of the most massive destruction of Jews to date.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

Sustainers

The Sustainer Committee is gearing up for 1983, we hope more of you will join this year. We're developing our new goals and projects and will be back soon to let you know what they'll be. Keep watching for us!

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onto something

Dear GCN,

Congratulations on your editorial, "Standing Our Ground," (GCN, Jan. 8.) At a time when NAMBLA members are being hassled by police and the FBI, it would be very easy to use this fact in the most degraded and opportunistic manner. We could put as much distance between ourselves and NAMBLA as possible; we could go further and encourage people to think that if the cops and the feds smell smoke, then there must be fire. I am sorry and sickened to say that a few lesbian feminists used precisely such tactics against NAMBLA when NAMBLA held a conference in Philadelphia recently. (They are doing for feminism what Stalin did for socialism.)

By all means, I hope GCN continues to stand its ground. I am well aware that the GCN editorial did not go so far as to *endorse* the stated goals of NAMBLA — goals which seem common sense and civilized to me — yet the editorial is important. It is good to see in public print that you will not backtrack when legitimate news and issues arise. This forward looking spirit andchutzpah is what has earned GCN the contempt of Wax Fruits (Boyd McDonald's epithet for Good Gays with Good Taste.) This same spirit andchutzpah has earned GCN my respect.

The GCN editorial compares coverage which NAMBLA has received in "the scandal sheets of Hearst and Murdoch" with that which it has received "in the staid and restrained New York Times." The style of the New York Times is *bor-ing* — was this the word you were searching for?

— and its writers regularly commit crimes against logic and language. *And*, as Paul Goodman once wrote, "Nobody's mere dreams are as crazy as The New York Times." Yet coverage of NAMBLA by that paper has been decidedly mixed (one article was at least decent.) What is *really* worth mentioning is the grubby coverage of NAMBLA which hack journalist Howard Smith has written for the generally liberal *Village Voice* (part of Murdoch's empire, but no scandal sheet as such.) When issues relating to the sexuality, autonomy, and power of the young arises, it seems that we are still responding with panic. You find this panic in people who span the political spectrum from far right to far left. We are onto something important and interesting here.

Best wishes,
 Scott Tucker
 Phila, PA

ann bannon

Dear GCN,

Maida Tilchen's interview with Ann Bannon was outstanding. Congratulations and thanks. Peg Cruikshank
 San Francisco

GAY/LESBIAN BUSINESS GUIDE

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Odyssey of a Unicorn Charming & Extremely Dangerous

By Nancy Walker

Dangerous people dwell among us and they come in all shapes, sizes, ages, colors, and ethnic backgrounds. What they all have in common, however, is that they are very attractive individuals. They have great charm and, more often than not, good looks as well. These people take us in, make us love them, use us, abuse us, rob us, cheat us and, generally, get away scot-free. Who are these people, and why am I writing about them?

I am not a psychologist, so I shall use very few "technical" terms, but "psychopath" is the single word that best describes the people I am concerned with here. Occasionally such persons are called sociopaths, but the point is that they prey on the rest of the population in an insidious, but not totally unidentifiable, fashion. The reason I am writing this is to help those of you who may run into these people, or who may already be in their clutches, recognize their shared characteristics.

It seems to me that everyone I know has been victimized at least once by a psychopath, and the ex-

perience is such a devastating one that it is worth discussing. Perhaps the best way is to describe several of my own encounters with psychopaths. You will discern a pattern in all this, I hope, that may be useful to you, but if you are in love with one of these people, you will be horrified at first, and I can certainly sympathize with your shock and pain. Still, it is important for us to be armed against these parasites, and information is the only weaponry I can think of.

I was married to a psychopath. He was a very nice young man, and I believed everything he said because I held truth sacred in my naive youth, and since I did not lie myself, I simply could not imagine that anyone else close to me did. It was six years, before I finally figured out that everything he said that related to money (among other matters, of course), was a lie. Why he didn't directly attempt to make a living, instead of making up stories about why he couldn't make a living, I cannot imagine. The lies were there from the beginning, I am sure. With such persons, they

always are, but we do not perceive them, even after we begin to see the light.

I met him while I was a Freshman in college. He seemed the strong, silent type. He smoked a pipe and his hair was greying at the temples. He was born and bred in Boston and he was a "gentleman," which meant my mother liked him. He did not return to school after the end of our Freshman year, and he was drafted into the Army. We were separated. He wrote letters to me. I wrote letters to him. It was not a love affair. I just liked him more than I liked my family, so when his mother dropped dead of a heart attack, I decided to marry him, though I had intended to wait until I graduated from college, just to have things neat.

We ran off to Ekton, Maryland to be married at the end of my Junior year, and spent the summer together at Fort Bragg, North Carolina, where he was stationed. Then I returned to school. He didn't write letters. I wrote letters. I made phone calls. When I couldn't reach him, I contacted the Red Cross which said that he was indeed alive and well and at his post as he was supposed to be.

I was frantic. What else should I have been??? Suspicious. That's what I should have been, but I

trusted him more than the Red Cross. I believed him, when, months later, I began to hear from him again. He made vague insinuations about evil doings.

When he came home on leave of some sort, he whispered to me that he had been kidnapped by South Americans and taken to some place while blindfolded and then tortured along with some of his buddies who did not fare as well as he did. They were killed.

When I told him about the Red Cross, he said that they were told to tell me he was at his post because the Army didn't want any news of the kidnapping to leak and get into the papers, etc. Of course, preposterous as this all seems now, I believed him. He even went so far as to jump up screaming whenever I tried to awaken him. He said it was nightmares about his South American experience.

He refused to tell me any details because he didn't want to upset me. Noble fellow, foolish me. So, his lies were well-developed by that time. I imagine the sad tales he told me about his childhood with his alcoholic father (alcoholism was true; I witnessed it myself) were also liberally larded with lies. There was just a tiny trickle of truth now and then to add to the confusion, to

Continued on page 13



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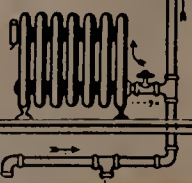
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Veronika Voss Fassbinder's Retread

Veronika Voss. Directed by Rainer Werner Fassbinder. Screenplay by Peter Marthesheimer and Pea Frohlich. With Rosel Zech, Hilmar Thate, Cornelia Froboess, AnneMarie Düringer. Running time 105 min. At the Nickelodeon, Boston.

By Michael Bronski

When a major artist dies there is always an impulse to tidy or sum up the bulk of their work. During his career Fassbinder was so prolific and eclectic that it was impossible to guess what he was going to create next. After his death last year at the age of 36 it appeared that the time for summing up had arrived. There were still, however, two films completed but yet to be released: *Veronika Voss* and *Querelle*. At the time of his death Fassbinder was just beginning to ride on his fame. He had passed through being a cult director, had finally received recognition from the major film establishment, and had landed several grand popular successes. (*The Marriage of Maria Braun* was the most financially successful movie in German film history.) It is curious then to see the critical reception of his posthumous films (including in this country *Lola* which had been previously released in Germany).

It is now jejune to go on about Fassbinder's borrowings and cathecting of old movie material. The influence of Douglas Sirk and Hollywood films in general is obvious. *Maria Braun* was a new, and startling accurate, rereading of the "career woman" films of the '40s. *Lola* is an updating of von Sternberg's *The Blue Angel* in which the honest whore is degraded by dreams of bourgeois respectability. And now *Veronika Voss* (the third of Fassbinder's "economic miracle" trilogy) is clearly "taken from" Billy Wilder's *Sunset Boulevard*. But instead of a re-telling or a re-vision Fassbinder has created a retread.

We first see Veronika (Rosel Zech) dazed, sitting in a movie house watching one of her old films. She meets and befriends a sports writer Robert (Hilmar Thate). A faded movie star, she is holding onto her memories and past successes. She flirts outrageously with Robert and goes as far as to seduce him in front of his lover, Henriette (Cornelia Froboess). Suddenly she begins acting very mysteriously and Robert finds out her connection with a sinister lesbian-like doctor (Anne Marie Düringer) who has, as they say, a strange hold over the distraut Voss. Slowly Robert and his lover begin to discover Veronika's "secret". (Actually it's not really much of a secret, the average movie-goer can figure the whole thing out in the first half hour; I suppose Robert and Henriette never went to many movies.) The secret exposed, the plot has a few more turns before it comes to a satisfying, clean — though predictable — close.

The strange thing about *Veronika Voss* (and to some degree *Lola*) is that, while the usual Fassbinder film erred by taking on too much, being too ambitious, both *Voss* and *Lola* don't overflow at the edges.



The late director Rainer Werner Fassbinder with leading actress Rosel Zech during a break in the filming of *Veronika Voss*.

There is enough here, but we have come to expect more than enough from Fassbinder: that is what made the movies so exciting, even, at times, infuriatingly so. *Veronika Voss* feels like Fassbinder is playing it safe.

All three of the "economic miracle" films deal with the dreams of their title characters but while *Maria Braun* and *Lola* dream of what they can become, what is possible, *Veronika's* dreams are totally of the past. Every now and then we see clips of her past film hits and they bear a creepy resemblance to her current life. But unlike *Sunset Boulevard's* Norma Desmond we never feel the horror of being caught between the movies and real life. Desmond complains that the "movies got too small" while she was still larger than life. *Veronika Voss* lacks this tension and paradox: the leading lady here seems, like an old print, to have just faded away.

The potency of movies on our lives would seem to be ripe for a director like Fassbinder who is continually aware of how he is able to affect and manipulate us. And while *Veronika Voss* plays with these notions they never seem fully explored. Shot in a highly contrasted black and white the film is an evocation of '40s film noir in both its look and content. (Although the scenes set in the wicked doctor's clinic are so white on white that *Voss* might qualify for being the first film blanc.)

In the past Fassbinder's politics seemed complicated, confused, and some times contradictory but they were always challenging. In *Mother Kusters Goes to Heaven* he seemed to opt for sentimentalism over socialism; some accused *Fox and His Friends* of being homophobic and pro-communist; the New York Times even managed to twist *The Third Generation* into a right-wing, conservative tract. *Lola* was a bit simplistic — Germany, he seemed to be saying was a whorehouse —

while a good case can be made for Fassbinder's "gay sensibility" (in whatever sense) in all of his films both *Lola* and *Veronika Voss* are milder, toned down versions, perhaps more palatable for mass audiences and straight critics. It will be interesting to see what sort of reception *Querelle*, his last film, receives. Based on Genet's novel it is rumored to be Fassbinder's gayest film (it also features Frank-Taxi Zum Klo-Ripp-oh.)

With some forty-odd films in just

fifteen years Fassbinder can be granted some leeway in quality. *Veronika Voss* is by no means a bad film. It is interesting, quite beautiful to look at, and rounds off, in a something less than exciting way, the trilogy of post-war German life. But when you have come to expect greatness from a director, good always seems a bit disappointing. Like *Veronika Voss* our minds dwell on films of past success while we live unsatisfied in the present.

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By Andrea Loewenstein

The only problem with doing interviews for me, as a writer of fiction, is that there is no room to convey person's physical presence, which is often as important as the words one so diligently records and transcribes. Irena Klepfisz did not "give me an interview." Instead, she talked — I talked. We finished one another's sentences. Listening, I leaned closer, nodding in recognition. We met halfway.

That afternoon, as I listened to Irena begin to read from her new book of poetry, *Keeper of Accounts*, to a full, auditorium, I worried for her. Her voice seemed so soft, so hesitant. I was afraid the power of her words would be lost. As the reading continued, Irena's voice didn't get louder, but I, with the other women listening, felt held by its force and power. With others, I wept in recognition and pain.

I came away from the time I spent talking with Irena Klepfisz and then listening to her read changed and moved. I had learned, been pushed and challenged by her. I also felt profoundly seen and accepted — as a writer, a lesbian, and a Jew. As an outsider. As a woman struggling to create, through words and through living.

—A. L., January 1983.

(Irena Klepfisz was born in Warsaw, Poland, in 1941. She has published two books of poetry: *Periods of Stress*, *Out + Out Books*, 1974, and *Keeper of Accounts*, *Persephone Press, Inc.*, 1982. Her work can also be found in *Nice Jewish Girls*, *Persephone Press, Inc.*, 1982, and in *Lesbian Fiction*, *Persephone Press, Inc.*, 1982.)

Andrea: In the preface to *Keeper of Accounts* you give special thanks for having had the time to make writing these poems a priority. As a writer who never seems to be able to make writing my priority myself, I'm curious about your history with this.

Irena: Putting writing as a priority has come very late to me. Writing has always been in my life, but I think it's really only in the last few years that I in fact tried to structure the rest of my life around my writing rather than structuring my life around supporting myself. That sounds peculiar because I'm always going to have to support myself, but I had never really thought in terms of supporting myself in a way that would give my writing a chance. Although I've been writing for years, I've been a very scattered writer. I went to graduate school and wrote basically at night and didn't show it to anybody — writing papers for class was the priority. Later, I started teaching, at Long Island University, in the English department, and I met a lot of writers who were teaching in the department. Suddenly it occurred to me that maybe this was a possibility. After four years of teaching full time I got laid off, and I decided to take the opportunity that getting unemployment gave me to act out a recurrent fantasy — which was to live by the sea and write. I took my unemployment checks and I went to Montauk — this was in 1973-74, and I wrote most of *Periods of Stress* there. When I came back to New York I came out and immediately started getting involved with women's writing. I joined a support group, and ultimately I self-published *Periods of Stress* in a kind of cooperative way, with "Out + Out Books."

By this time I was taking myself more seriously as a writer. So I started thinking, "I'm going to support myself by doing part-time work." This seemed more possible in the mid '70s. But what I found happened was I would have a number of different jobs at the same time — free-lancing — and I never felt secure. I come from a background where security is extremely important, and I was always afraid this one job would end and there wouldn't be another.

Andrea: So it ended up being more stressful than just one steady job?

Irena: Right. But I didn't realize that right away. I kept thinking it would give me more time. But instead it was depleting

and it was an extremely irregular schedule. I was doing some adjunct teaching which I didn't find satisfying. I did typing, copy-editing. Then for a long period of time I worked at the YOVO, the Institute for Jewish Research — I worked on their newsletter. The stress and anxiety of it all was worse in a certain way than before, when I wasn't making writing a priority.

What did happen was I developed a certain way of writing — which I am trying to counter now — which is to work in short spurts very intensively. I had to work on pieces that were short enough for me to keep in my head while I was on the subway — or on lunch break — or between memos that I was typing, and I could dash something off and sneak it in my purse . . .

Andrea: So that your work schedule, what you were doing outside of your writing, really determined your form?

Irena: Yes, I think to some degree it did. I mean, the longest piece I've written is a short story, "The Journal of Rachel Robotnik" which is in *Lesbian Fiction* (Persephone, 1981). Now I wrote that over a period of a year and a half — maybe longer — and if you really look at it, it's in small units that I could work on at the office, during lunch hour. Later when I was working full time I would write an hour or so before work began and that way I could still keep to that length, that form.

Andrea: And the journal itself is about a writer-office worker.

Irena: Right, I got used to working in this way that when I got myself this last time period just to write and we moved out of the city, very honestly I didn't know what to do with a full day. I wasn't used to sitting still that long, even. I wasn't blocked, but I was so used to working in these short intense spurts. I'd feel as if I were finished at 10:30 in the morning. I think it took me until the end of the summer to get past that; and then I really got into it. Until then it was a real struggle.

The pieces that I developed during this period are long, complex pieces that I don't think I could have carried through under the other work schedule. I don't think I could have written "Bashert" for example, if I was working a full-time job.

Andrea: Would you rather be teaching, or doing office work to support yourself?

Irena: Well, one of the things for me in teaching was that I wasn't so clear about the boundaries of my work — I'd be thinking about it almost all the time. In office work, except for maybe some personal stuff, you don't take it home in that sense. Its hard either way — hard making the space, hard finding the ideal situation for your writing.

Andrea: It sometimes looks like the idea situation will never be there, you just have to make writing a priority anyway.

Irena: Yeah, but now I've made it my priority, so how do I live? I think I've gotten angrier about it than I ever was five years ago, about not making a living at it, at feeling always so pressed . . .

Andrea: Does that anger work for you, do you make yourself find more space?

Irena: Yes, I think to some degree you push harder. I don't know, I sort of teeter. I don't want to give up the anger, but at the same time — and I know this is going to sound corny — I feel real lucky I got a book published. When you think of all the people who want this . . . — I'm very moved by it in a certain way and I don't want to forget that either.

A Legacy of Survival

Andrea: So it's not something you always expected?

Irena: I really can't quite believe this is happening: A book goes out, people read it, it affects them — this always feels very strange.

It's wonderful, and also very scary. I've been kind of weep this week ever since I got the book. In some ways I don't feel like it's mine any more. I think it's everybody's now, they can do whatever they want with it.

Andrea: I have found it hard to balance not only teaching and writing but also being in a relationship. Is that a conflict for you?

Irena: The woman I live with is a painter, and so she's got her own stuff in terms of needing her own time and her own space, and in that sense it's not a problem, because we both understand the need. The only problem is that often we're on different work schedules and so when she's painting may be the time when I'm bummed out from my job and I'm not going to really write and I'd like to have some company.

Andrea: Do you find that because you're both artists, you can support each other, sustain each other?

Irena: Oh yes! I've learned an enormous amount from her. I'm not really a visual person. When we first got together it was really interesting, we'd walk down the street, and she'd notice all the architecture, all these intricate things on buildings, and I'd never notice anything, just people's faces. I'd say, "Did you see that person?" and she'd have no notion who I meant. We'd be walking down the same street but you'd never know it. Our ways of looking at the world were so different. But she's taught me so much about putting writing as a priority in my life. She's somebody who's painted for over 20 years and was always very clear about where her art belonged in her life, and she really helped me focus in a way that I hadn't.

She's taught me a good deal about process, too. I've become much more patient with myself. She has a very sensible way of looking at everything as a continuum in her life. You know, she needs to do this painting now. It doesn't matter if it's not a great painting. It doesn't matter if the world doesn't like it. She needs to do it in order to get to the next one. I've begun to absorb this in myself, so there's not this burden that this piece has to be the definitive piece, and if this piece isn't good so I've failed, and what if somebody won't like it . . . Instead there's a sense that you have in you a body of work that's coming out and evolving, and it's going to come out at its own pace, and maybe it's going to be "useful to the world," and maybe only useful to you, but it's gotta come out.

If people were to meet my mother, say, they wouldn't necessarily recognize in her the capacity to do the things she did — and I think that's typical of a lot of women . . . "ordinary women."

Andrea: You know, the way of being you're describing sounds so different from the heritage you describe in *Keeper of Accounts* that you got from your mother. You call it the stance of the survivor, and I'm familiar with that one: "There's not enough, I've got to get it before it's gone" — while this other way of being sounds much more peaceful.

Irena: I've just got to the new stance in terms of my art not my life! And I struggle with that sense I have of a survivor — of nothing being enough, that fear in me. It's very real, and it expresses itself in economics. I don't know if most people understand how growing up with economic insecurity can affect you — I'm just beginning to understand it myself. I've been doing a lot of consciousness raising around Jewishness, and those of us who came from poor Jewish families have talked a lot about that emphasis on security. My mother was a single parent, and initially she sewed to support us. And there was always the fear we wouldn't scrape through . . . I've definitely absorbed that feeling of panic. Which is why, as I said, free-lancing was so difficult for me.

Andrea: You had that sense that anything can be taken away — just like that . . .

Irena: Right. It's very difficult for me to counter that — to say to myself: "Now let's see if you can get by just for the next year or even the next six months . . ." It was very difficult for me to quit my full-time job before I left the city, because it was a job and how do you quit a full-time job? I don't come from a background where you quit full-time jobs.

Andrea: Did that make it harder for you to come out, too?

Irena: I know that must have been operating. My mother has been reacting to me like, the world's not ready for this, you don't have to do this, there's enough problems. But *Nice Jewish Girls* (Persephone, 1982) has been a real good connection for us. She said, "Oh, you have a lot of writing in here!" I think she felt that my lesbianism was a moving away from the Jewishness and she saw the book as a kind of coming back. The first lesbian event she ever came to was the *Nice Jewish Girls* reading at Womanbooks [in New York City].

al: An Interview with Irena Klepfisz

Andrea: How did she respond to it?

Irena: Well, she was uncomfortable, she found it strange, but she responded, and I was real happy she was there. *Melanie Kaye* [a contributor to *Nice Jewish Girls*] was there with her mother, too, and it was nice to think that they'd come to these events where parents don't usually appear, and that Jewishness was the connection . . .

Andrea: From reading your work I'm so aware of your connection with her . . .

Irena: It's new in *Keeper of Accounts*, really. In *Periods of Stress* I focused much more on the Holocaust in relation to my father. But by the time I wrote this book I was thinking much more about survival not in the normally associated heroic way. At the Jewish Feminist Conference in San Francisco one of the most moving moments for me at the very end of the conference. There was an affinity group of Jewish women who were daughters of survivors, and they stood up, and said, "We are the proof that our parents resisted." There was something very moving — you didn't know their names, you didn't know who they were — but that kind of ordinary survival, resistant survival, is as critical as heroic deeds. I think it's something that people ought to recognize about "ordinary women." If people were to meet my mother, say, they wouldn't necessarily recognize in her the capacity to do the things she did — and I think that's typical of a lot of women.

Andrea: I was struck by how much secrecy she had to maintain — having to hide who you were for so long.

Irena: People ought to really think about what it means to walk around and not say who you are. I just left this job at which I was closeted. They knew nothing about me, not even that I wrote. My book came out this week, it was even mailed to me at the school, and they knew nothing. One of the most wonderful things to happen to me — and they knew nothing. I sometimes think of that kind of being unknown heightened by a real danger — a life/death danger — of being discovered. It's a terrible thing not to feel free to say who you are. The state of passing is one of the most excruciating states.

Andrea: Yes, and your mother lived in the extreme of it.

Irena: Yes. I once said that one of the things about plants is they always know who they are: I once bought a whole bunch of bulbs, and they got mixed up. I didn't know which ones were which. But I figured, if I put them in the ground they'd grow and they'd be whatever they're supposed to be. They're not going to grow up as a tulip wondering all the time they were supposed to be a narcissus! But it's not true of human beings . . .

I spent two years in an orphanage as a child and later I used to wonder whether my mother had picked up the right child in the orphanage. She hadn't seen me for two years, so how did she know which one I was? As a child I would ask my mother, "Well, what would happen if the real Irena came?" My identity was totally dependent on someone telling me that I was the real person, that I was not the wrong child, that the real Irena wasn't left back in Poland. Elza [a friend whose story is told in the poem "Bashert," in *Keeper of Accounts*] had the same fantasy about if she had not been found after the war and claimed as a Jew — if she had just grown up with her secret, been raised as a Pole. Who would she really be then? I heard an interview once with a man from Poland who had been brought up in a monastery. And he was already a teenager when this old woman came who turned out to be his mother. He was a Jew, she was a Jew, he'd been hidden, and somehow she hadn't been able to

find him. He was talking about identity, and what does that mean, to have somebody suddenly walk in and say, you are somebody else?

Andrea: Because by then he wasn't anymore.

Irena: But he went back to try to rediscover it. I've thought about this issue of identity a great deal — what is mine, what can be taken away from me . . .

Andrea: You mean, if they took everything away, what would be left? I think about that too.

Irena: Yes, and how much of it is dependent on knowledge of others, and I think that's why people want to know their families, where they came from, if you don't have that, there's a kind of blankness, an emptiness in you, and when I read about children who've been adopted and really want to know about their natural parents, I can understand that need to have some sense of having come from something. When a large piece is taken away, as Michelle Cliff talks about in her book [*Claiming An Identity They Taught me to Despise*, Persephone, 1980], it leaves you incomplete. I think that's what Jewish women are doing now in terms of going back to their own histories. Doing a personal study of their individual family history is a really good thing for Jewish women to be doing now, and because Jews are so intertwined in world history you end up learning a lot about world politics in the process.

Andrea: In *Nice Jewish Girls* you talk about needing to hold on to a healthy paranoia . . .

Irena: I've decided that Jews don't suffer from paranoia, they suffer from fear, and they're right to be fearful. I'm tired of being told that Jews are paranoid. History has taught them to be scared, that they've got good reason, and anybody who wants to deny that is just denying history. One of the things we get caught up in is that people will say, OK you have a right to be scared if things are this and this bad, and

"We are the proof that our parents resisted." . . . that kind of ordinary survival, resistance survival is as critical as heroic deeds.

then you get stuck on evaluating how bad is it really. My feeling about what's been happening now in the States — the rising anti-Semitism, using Israel as the excuse — is that the point is not whether it's as bad as the Holocaust, but that it is bad, and I think it's scary.

Andrea: Who says: "It's not as bad as the Holocaust?"

Irena: You see it in the papers all the time, it's an attitude.

Andrea: You mean, Jews should be grateful and shut up because they're not being mass murdered right now?

Irena: Right. "It's not as bad as this oppression or that one or anti-Semitism isn't so bad now." I don't care about all the measuring, it's bad, and I don't like it. It's not even a question of healthy paranoia, I would rephrase that now. I want to be very clear when I see anti-Semitism. I don't want to dilute it. I think there's clearly been an erosion lately of what's permissible. Every minority is experiencing this sudden license to open prejudice — not just Jews. And yet you have to survive in your daily life. You can't be at war every minute unless you absolutely are at war every minute in a literal sense, so there's finding that balance . . . which is difficult for me to find. I come from a background where most of life was just struggle — for security, just for survival, and it's not really permissible to have a good time, to have pleasurable work.

It's a difficult thing — say right now among Jewish women a lot of energy goes into focusing on anti-Semitism, and the pleasure of being a Jew and both the culture and the literature that I grew up with gets put aside. I make an effort with Jewish friends when we get together, to make sure that at every meeting you bring in something affirming so you're not feeling that it's all battle all the time . . . That's what literature does, it gives you hope to get past the terrible moments.

Andrea: Even if it's "depressing" literature.

Irena: Yes, because it's controlled, it's contained, and it's a creative thing. I'm not sure what "depressing" literature really means. I think if you read something that really doesn't give you anything, that's depressing. Maybe "serious" is a better word.

Andrea: Sometimes my students say "Who wants to read this depressing stuff? . . ."

Irena: That's true. Sometimes I will sit down when I feel totally overwhelmed or upset and I will need an escape. I will crash and read mysteries, or turn to my favorite topic which is animals . . .

Andrea: I saw that interest in the "Monkey House" poems.

Irena: Yes, I am very focused on the extinction of species. I tend to clip out articles about different animals. I wonder if that's my Jewish experience — the Holocaust — emerging again. I'm very interested in Darwin, in the idea of species devouring each other, different ones disappearing. Those monkey poems are very special to me. I had always thought



my second book would be called *The Monkey House and Other Cages*. I think it's one of my most Jewish poems — the survival issue, the haphazardness of it, the trap, the effort to survive with some kind of meaning.

Andrea: How the monkeys are made to turn against each other?

Irena: Yes, and the way they're separated from each other. I don't know how many people see what a Jewish piece it is . . . But animals are more than metaphors to me. I think we forget how we're all connected on the planet.

Andrea: I have sometimes gotten criticism for putting my energies into largely non-Jewish settings. For instance where I teach, (in a housing project) almost no one is Jewish. What do you think?

Irena: I don't see it as a conflict. If you as an individual experience being uncomfortable as a Jew or unsafe where you work, I would say that's a problem and you should probably join a Jewish woman's support group. But I think Jews are out in the world and should be out in the world, working on other people's struggles, not just Jewish issues. Besides Jewish issues are frequently intertwined with other people's issues. The problem is more how you feel about yourself in a non-Jewish situation. Do you feel strong as a Jew or do you feel you have to erase yourself as a Jew? Can you bring in Jewish issues when they're appropriate and not feel intimidated about it? These are critical questions in non-Jewish contexts as well as for coalition-building. I want to be clear — coalitions are critical, they're our only means of survival. But identities must also be clearly defined within a coalition.

There are some Jewish women who will chose to work within a wholly Jewish environment, and that is good. We'll all gain from it, and also from those who chose to do what you're doing. What's difficult is to be working in a non-Jewish environment and to be a strong Jew. To say to non-Jews: "I am a Jew and I support you in your struggle, and I am a Jew." I think what's happening in the Jewish women's movement is that Jewish women are beginning to get that kind of strength as Jews. Some women think it means that Jewish women are withdrawing. It just means they're getting stronger — and in the process Jewish women are going to be stronger on anti-Semitism and tougher on it — and as a result they're going to be stronger in other struggles as well. What people don't understand is that if someone is spending a great deal of energy erasing herself and feeling afraid in an organization, that organization and that struggle is losing out on a lot of energy.

Andrea: After talking with you now, and Evelyn earlier (Evelyn Beck, editor of *Nice Jewish Girls*), I want to get involved in some kind of Jewish lesbian group, but since a lot of the heritage I personally carry is a heritage of assimilation, I feel uncertain. Other women will say, "You don't know anything about this, you're not really a Jew."

Irena: Let me say one thing about that. If you know the Jewish community at all, one thing that's been going on for thousands of years is one Jew saying to another, "You're not really a Jew!" I wish we would stop. I've heard a lot of Jewish women saying what you're saying, facing their parents' or grandparents' assimilation. Assimilation is very much a survival issue and the reasons for assimilation are complex. I know a Jewish couple who were in the resistance during the war who stayed in Poland and decided not to tell their children they were Jews. It's difficult for us to understand, but they did it as a way to protect them. Having experienced the Holocaust they acted out of the desire to

Continued on page 13



Boston's Speakers Bureau Speaking Out About Our Lives

By Will James

There is a woman in the audience wearing a canary-yellow pantsuit. She rises and asks conversationally, "Tell me, what's it feel like to be immoral?"

An older man confesses quietly that he has severed all ties with his gay son and now regrets it.

An adolescent boy asks, "How come you do that stuff like guys wearing dresses and women acting like guys? That's so gross."

A young woman admits that she has lesbian feelings but has always repressed them. She has never heard anyone say anything positive about being gay.

Such questions and comments are nothing new to the members of Boston's Gay and Lesbian Speakers Bureau (GLSB). For ten years they have listened to and patiently answered questions for audiences large and small, young and old, hostile and friendly. "What all audiences have in common," says GLSB President Cathy Hoffman, "is their curiosity. For many of them, this is their first experience meeting a real-live homosexual."

Drawing from a speakers pool of some eighty to one hundred "real-live homosexuals," the Speakers Bureau fills approximately 65 speaking engagements a year in its attempt to dispel the myths surrounding gay men and lesbians and their lives. GLSB member Michael Crowley says, "When people see gay men and lesbians in the flesh and blood, we stop being abstract, evil fantasies to them. They are forced to confront real people — real people who won't present themselves as victims. That can have a very powerful effect on people," a statement that was affirmed by many other GLSB members.

The membership of the Speakers Bureau reflects, to some extent, the diversity of the gay and lesbian community. Ranging in age from 18 to 55, there are construction workers, secretaries, computer programmers and teachers, as well as doctors, lawyers, and social workers. Establishing an even more diverse speaker pool is one of GLSB's goals. All speakers volunteer their time, and groups soliciting speaking engagements are asked to make a donation which goes toward keeping the Bureau running. The majority of speaking engagements are for college classes, social service agencies, hospitals and church groups, but have also included high schools, Kiwanis and Rotary clubs, police departments and radio talk shows.

Groups who wish to engage speakers leave a message on the Bureau's answering machine. GLSB president Cathy Hoffman then obtains the details and contacts speakers who would be appropriate for that group. For the majority of speaking engagements at least one man and woman are sent; frequently there is a panel of two men and two women.

Although groups sometimes ask speakers to address particular issues or concerns, most speaking engagements follow an informal, open pattern. Each speaker gives a short personal statement about him or herself, usually concerning how they came out. Then the audience is free to ask whatever questions it likes. GLSB members see this question/answer period as the most important aspect of speaking engagements. There are questions like: Does your family know? Why do you have to tell them? What does your employer think? Why do you have to come out? What about the Bible? What do you do in bed?

Says Michael Crowley, "Most questions come out of an underlying myth or misconception. Speakers try to ferret out the myth

and address it." They also try to minimize the differences between them and their audiences, often using love as the common reference point.

Meryl, an elementary school teacher adds, "We try to reveal gently to audiences their heterosexual bias. For example, if someone asks 'Why are you a homosexual?' — and someone

Some people feel that if speakers disagree about the these issues in front of an audience it points out our diversity. This is one of the many issues we're working on."

The Gay and Lesbian Speakers Bureau was formed in 1972 when the Homophile Union of Boston (HUB), a largely male group, and the Daughters of Bilitis (DOB) found themselves struggling to keep

speaking. "It's an exhilarating feeling to see people change their minds," says Hoffman. "You feel like you're contributing to your own survival." Meryl comments, "I feel after every engagement that we've made a difference. You see people who were closed and uninformed leave feeling open and really seeing us as people."

There are gay people in many audiences, some of whom are closeted, others of whom are out. Says one member, "After almost every speaking engagement I've done there's been a gay man or lesbian who very timidly comes up to thank us and say that our presence has given him or her strength and encouragement."

On occasion audiences are hostile, but generally according to Crowley, "People seem reluctant to express overtly homophobic sentiments because of a 'good liberal' peer pressure. Unfortunately, that can restrict the quality of dialogue, so we really emphasize that no question is

periences with gay people."

Other Speakers Bureau members expressed similar understanding of and tolerance for homophobia. "Before I came out I was rabidly homophobic," says one woman. "I know where those people are coming from. I know how to talk to them."

"Initially I got involved because I think I have a good way of communicating," says Meryl. "I can get up there and be a regular person who's a lesbian, and I feel secure enough that I don't take their shit personally."

Michael Crowley notes that there are often funny incidents. He recalls, "Once a woman kept asking, in a faltering way, was I sure I was gay, had I ever had sex with a woman, that kind of thing. Finally the woman next to her got up and said 'What she's trying to say is if you have any doubts, she'd be willing.'"

Another member adds, "Humor is one of the most effective ways of loosening up an audience and really reaching them. We try not to be too serious about the whole thing."

The Gay and Lesbian Speakers Bureau continues to grow. This year, for the first time, a paid coordinator was hired to actively solicit speaking engagements. Eileen Hansen, who recently held that position, says, "I'd like to see us overwhelmed with requests so that we could really use the Bureau's resources." Hansen has been responsible for contacting media people and increasing the exposure of the GLSB in non-gay media. Since many groups cannot afford to pay honoraria, there is a continuing need for money. "We survive on the money from speaking engagements," says Cathy Hoffman. "We need more paying ones and more donations from the gay community. The community could also help us by letting us know about places that might be interested in speakers."

The Bureau is also trying to reach out into the gay and lesbian community and become more representative in terms of age, culture, race and ethnicity. Says Hansen, "We want to be able to represent the community and not always send white, middle-class speakers. We get requests for particular types of people or cultural backgrounds, and can't fill them. Lots of us don't have direct experiences with some of the issues that come up — lesbian mothers for example." GLSB also plans to begin targeting groups they particularly want to reach, such as high schools and police departments.

GLSB is also in the process of documenting some of what it has learned in the past ten years. They are creating two manuals. One is a speaker's orientation manual which will give facts about homosexuality and discuss techniques of speaking and educating people. The other, the "nuts and bolts" manual, deals with how to set up a speakers bureau. Both of these manuals will be available from the Speakers Bureau in early 1983.

The members of GLSB know how important their work is. Says Eileen Hansen, "After ten years the organization definitely has a life of its own. It's clearer everyday how much of a need there is for us to be around."

The Gay and Lesbian Speakers Bureau can be reached at (617) 354-0133 or P.O. Box 2232, Boston, MA 02107.

"What all audiences have in common is their curiosity. For many of them, this is their first experience meeting a real-live homosexual."

always asks that — one speaker might respond, 'Have you ever thought about why you're heterosexual?' We often reverse questions and say 'Have you ever thought about it the other way around?' "

up with requests for speakers. "There was a lot of duplication of effort," says David Peterson, one of the founders of the GLSB. "As much for efficiency as anything else, we proposed the Gay Speakers Bureau to the boards of H.U.B.



Jennifer Camper

Emphasis is always placed on personal answers to questions. "People like anecdotes," observes Crowley. Speakers also stress that they are speaking as individuals, not as representatives of the Gay Community. "The problem with that," says member Eileen Hansen, "is that no matter how often we say that we're speaking only as individuals, audiences do take us as representatives of our community."

For that reason the Speakers Bureau is cautiously developing some general policies concerning political and controversial issues. "We have a tradition of speakers being able to say whatever they want about particular issues, but we don't want people saying racist or sexist things to an audience. We're trying to balance independent thinking on one hand with some guidelines on the other," says Hansen. "Personally, I get uncomfortable when speakers say things in front of heterosexual audiences that belong within the community. Those issues have a different meaning to the audience than they have for us. Not everyone in the Speakers Bureau agrees with me on this of course.

and DOB Originally, we were sponsored by both groups. Gradually we became more and more independent."

In the ten years since its founding, Peterson has noticed several changes in audiences. "People are more receptive now than they were ten years ago. There's still hostility out there of course, but it's buried beneath the surface and comes out in subtler ways.

"Also, questions are more sophisticated. You get fewer of the

taboo, and we try to loosen people up. Where we really get hostility is on radio talk shows. Then it's not a face to face encounter, and people don't have an accountability for what they say."

Peterson notes that "adolescents are much more honest about their hostility. They'll even talk about beating up fags. Adults try to be polite, but their hostility comes out, even in their body language."

Cathy Hoffman recalled an ex-

"Adolescents are much more honest about their hostility. They'll even talk about beating up fags."

basic questions now. Too, more people see their own connection with the gay community, such as gay brothers or sisters, cousins, co-workers, etc. It's rewarding to see that things have really changed for the better."

Other Speakers Bureau members mentioned the rewards of

perience at a high school in a Boston suburb. "We were leaving after having spoken to a sex ed. class, and kids from classes we hadn't spoken to leaned out the window and began shouting, 'You stinking faggots! You fuckin' queers!' The way to deal with that is to give kids concrete, positive ex-

You can get the Hepatitis B vaccine and more information in Boston through the Fenway Community Health Center (267-7573), Harvard Community Health (661-5400) or by calling the Department of Public Health (727-2700). In other areas, call your local Department of Public Health.

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An open letter to the gay community on hepatitis B

Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

**For more information
about hepatitis B and the
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This message is brought to you as a public service by
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Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.

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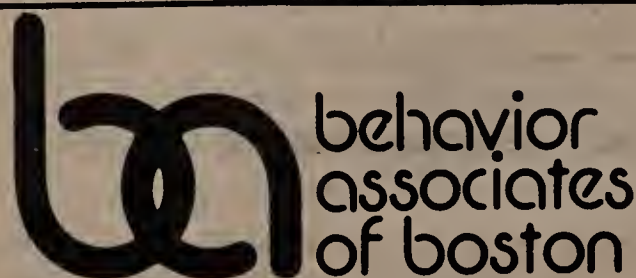
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Recall

Continued from page 1

formance and, specifically, were angered by her recent veto of a law extending the city's employee benefit program to give lovers of lesbian and gay workers the same status as straight spouses (see *GCN*, Vol. 10, No. 23). Immediately after the mayor's veto, as a thousand gay citizens protested at city hall, the White Panthers circulated their petition on Castro Street.

But the gay signers may not have read the fine print explaining who was circulating the petition and why and may not vote against Feinstein in the special election. Art Morris, an aide to Supervisor Carol Ruth Silver, referred to a "general reticence to offer credibility or support" to the White Panthers. "Most of the political people I know," Morris said, "simply abused the White Panthers and told them 'not a chance' because, in general, they are crazy."

Gay Supervisor Harry Britt commented, "I'm sure that a large number of lesbian and gay voters will vote for the recall. But on balance this is going to help the mayor because for the next two or three months everyone is going to be relatively nice to her and it's going to make it harder for someone to run against her in November."

Morris said that if Feinstein is removed from office the next mayor will probably be more conservative than she is.

Britt disagreed. He said that in the unlikely event that Feinstein is recalled, the Board will probably elected Supervisor Richard Hongisto or John Molinari, both more liberal than Feinstein, and that either would easily win the general election in November. "It's hard not to choose someone more liberal than Diane Feinstein," he added.

Feinstein said in a prepared statement that a recall election would be a "guerilla attack on our system." She called the White Panthers a "small, eccentric fringe group whose only interest is to harass government and embarrass the city."

Feinstein said in her statement that San Francisco citizens would be disgusted by the cost to the tax payers of the special election, estimated at \$400,000.

Feinstein has proposed that if the recall effort fails, her campaign organization not accept the reimbursement for campaign expenses called for in the city charter.

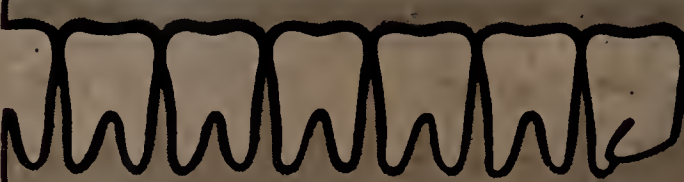
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Odyssey

Continued from page 6

make it that much more difficult to untangle the knots of prevarication.

When he got out of the Service, the lies grew and grew. He went into business for himself as a commercial photographer, struggling through the elaborate charade of building a darkroom in our house. But he never had even one single real account. He told me daily a series of amazing stories which included his being followed by gangsters or those folks from South America or something exciting like that because he claimed in addition that the FBI was tailing all of them at once.

You might well, at this point, wonder why I didn't know he was lying. I question it myself, but it was my trusting nature combined with his honest face. He always looked me in the eyes when he told his stories, and all I can tell you about how I finally understood the horrid fact that he was making everything up, is that I actually heard a voice in my own head telling me to call a person he had mentioned in one of his more colorful episodes.

The voice was so urgent that I made the phone call and there it was. When my husband came home that day, I questioned him, and he immediately admitted that he had been lying. I was stunned.

Klepfisz

Continued from page 9

make their children safe, not so vulnerable, not targets. We maybe can see that now as a mistake, as a strategy that doesn't work. So you shouldn't feel self-conscious. You need support. I think you'd find a lot of support in such a group.

Andrea: What do you have in mind for your future writing?

Irena: Well, I've been thinking about — not theoretical writing, because I think I'm an anti-theorist, but I am thinking more about doing some prose writing about issues I'm concerned with — Jewish issues, class issues — and that will probably come out through *De Vilde Chayes* (the Jewish lesbian support group of which she is a member) or in a collective kind of way. I've also been thinking a lot about fiction. For one thing I have other Rachel Robotnik stories, there are other

Arkansas

Continued from page 1

that statute. There's no way for Charles to be heard on whether or not a statute that he was not charged with is constitutional."

Henley sharply criticized his colleagues for considering the sodomy law in the narrowest possible context. He also assailed Justices Heaney and George Fagg for "concluding that because the appellant could have been similarly punished under the Arkansas Public Sexual Indecency Statute, he suffered no discrimination. Justification in law or judicial policy for such an unprecedented departure from traditional equal protection analysis is not readily discoverable."

The majority opinion also reads: "Lemons contends that public sexuality is not the issue here. To the contrary, we find that Lemons' public sexual conduct is the sole issue here. We remain unconvinced that the constitutional right to privacy extends to Lemons' conduct, much less than that the state of Arkansas does not have a compelling interest in limiting public sexuality, even if arguably given some constitutional protection, to prohibit oral sex in public restrooms within the confines of a national park."

In contrast, Henley states in his dissenting opinion clearly the sodomy law is aimed at private acts as well as public and that the court's "interpretation limiting the sodomy statute's scope to public acts plainly ignores the explicit, unambiguous language of

"Why?" "I don't know." "You need help," I said. "I've been seeing a shrink," he replied. This, of course, turned out to be a lie. He made up a whole new system of fictions to explain, or at least deaden the effect of, the lies in which I had just caught him.

From then on, the marriage, such as it was, was at an end. But, the wholly fantastic life he turned out to have been leading explained many of the "faults" I had perceived in him. He had never seemed "there" when I needed him emotionally. Nothing ever seemed to "reach" or "move" him. He was a man either without feelings or without the ability to express them. It drove me almost to distraction. He would say in words, "I love you." But those words were never translated into actions or gestures that made any sense.

So, I learned something, but, believe it or not, not enough, about psychopaths, from my earliest attempt at an intimate relationship. Though gay before I married, I wasn't ready to let that self-knowledge come to the surface until we were married about two years at which time I told him about what I was sure was a very significant fact and asked him if he wanted a divorce. He said he didn't, but that must have been because he really didn't care. He

was living one life and I another, but I did not know that, nor did I act on my sexual preference until after I found out that he had been lying about everything financial, everything that was of material substance in our lives. Since there was no emotional basis for the relationship, I couldn't see any reason for me to pretend to be his "wife" any longer.

The trouble, however, was that I thought my experience was unique. Perhaps those of you who have suffered through similar experiences think you are unique too, and therein lies the real difficulty. You don't know, as I did not, that psychopaths are all around us, and if we have once been burned, we are likely to be burned again, and even again, until we realize one fine day that there is a pattern, that there are many people who fit the pattern, and that there is something we can do to protect ourselves from them.

I did not know that my husband's behavior was typical of a whole group of people. Therefore, I was completely surprised to receive the same kind of treatment I had endured at his hands, years later from a woman in another country and under vastly different circumstances. In the next column I shall tell you about her and heaven only knows what else.

offices she's been in. Also I very much want to write something about coming to America, and then about survivors' relationships with American Jews — that experience, which really hasn't been talked about much, of what it was like to be a greenhorn in the US . . . I hate to even mention all this, I don't know when I'll have time nor how long I'll continue working full time. I have so much I've never finished because there wasn't time, because it was interrupted. I have poems I haven't finished and never will because I didn't get back to them soon enough and they died. **Andrea:** Yes, I know the feeling. I'll be waiting for that fiction.

Irena Klepfisz' new book Keeper of Accounts is available from Persephone Press, P.O. Box 7222, Watertown, MA 02172, for \$5.95 plus \$1.00 postage and handling.

the statute . . ."

If the sole purpose of the sodomy law is to prohibit homosexuals from having sex in public places, the law should not exist because the Public Sexual Indecency Act already prohibits this, writes Henley. He concludes that "the sodomy statute serves no other purpose than the imposition of 'a concept of private morality chosen by the state.'" Henley cited *People v. Onofre*, in which a New York court struck down that state's sodomy law in 1980.

Henley also quotes a U.S. Supreme Court decision which reads, "If the constitutional conception of 'equal protection of the laws' means anything, it must at the very least mean that a bare [legislative] desire to harm a politically unpopular group cannot constitute a legitimate governmental interest."

— filed from Boston

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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 428-9371 BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123 Black Men-White Men Social/Support Group c/o GCN, Box 1, 167 Tremont St. Boston 02111 BAGLY (Boston Alliance of Gay and Lesbian Youth, GCN Box 10GY, 167 Tremont, Boston 02111 497-8282 Boston Aslan Gay Men & Lesbians c/o Glad Day Bookshop, 167 Tremont St. Boston, 02111 542-0144 Boston Gay Men's Chorus 625-3247 Boston Institute for Gay Studies Box 2750, Boston 02208 491-8245 or 720-0693 Boston Lesbian & Gay History Project c/o Interrante, 24 Greenwich Pk #1, Boston 02118 Chiltron Exp. Theater, 22 Randolph St. Children Mountain Club Box 104, 104 Charles St., Boston 02114 El Comité Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755 Fathers in Transition (Gay/BI), c/o GCN, Box 6, 167 Tremont St., Boston 02111 (Ex.Ctr.)266-0621 Gay and Lesbian Physicians of New England (617) 482-6874 or 247-5485 Gay Professional Men's Group 944-4818 Gay and Lesbian Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133 Lesbian and Gay Folkdancing 661-7223 c/o GCN Box 5, 167 Tremont St., Boston, MA 02111 Lesbian & Gay History Project 424-1993 Lesbian and Gay Hotline (6-12pm) Mon-Fri Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114 236-4888 Outreach Institute, Box 368, Kenmore St., 02215 277-3454 Parents and Friends of Gays 76 Brook Hill Rd. Milton, 02167 436-5393 Project Place, 32 Rutland St. 02118 267-9150 Watchline (Fri-Mon 7-10pm) 262-5250	
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POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus, c/o GCN, Box 2, 167 Tremont St., Boston, 02111 Civil Liberties Union of Mass. GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq., Boston Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138 Lesbian/Gay Prisoner Project c/o GCN, 167 Tremont, Boston 02111 Mass Gay Political Caucus Box 179, 118 Mass. Ave. Boston 02115 National Lawyers Guild, 14 Beacon St., Boston 02108 227-7335	742-8020 426-1350
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STUDENT

Brandeis U. Gay/Lesbian Coalition Box 2792, B.U. Waltham 02254 Gay People at BU, c/o Program Resources Office George Sherman Union, Boston University. Gay/Lesbian Concern Group of Boston College Boston College, Chestnut Hill MA 02167 UMass/Boston Lesbian & Gay Center Dorchester 02125 Harvard-Radcliffe Gay Info. (M-F, 6-12) Gays at MIT, Rm. 50-306, Cambridge 02139 Northeastern U. Lambda 255 Eli Ctr., N.U., Boston 02115 Tufts Gay Community, c/o Student Activities Office, Medford 02155	647-4724 262-2473 287-1900x2169 495-5476 253-5440 Boston 02115 02155
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WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.) Cambridge Women's Center, 46 Pleasant St. Daughters of Billits, 1151 Mass. Ave., Cambridge 02138 Dyke Doctors (Lesbian Physicians, Med Students Health Profs) Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215 Lesbian Lawyers and Legal Workers Lesbian Liberation, c/o Women's Center National Organization for Women 99 Bishop Allen Dr., Cambridge 02139 Somerville Women's Center, 1 Summer St., 02143 Tufts Women's Center Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	247-4881 x58 354-8807 661-3633 354-5910 723-6327 354-8807 661-6015 628-6311 628-5000 x184 661-1316
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RELIGIOUS

Am Tikva P.O. Box 11, Cambridge, 02138 Dignity, 355 Boylston St., Boston 02114 Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge Integrity, P.O. Box 2582, Boston 02208 Lutherans Concerned for Gay People Metropolitan Community Church Fr. Paul Shanley Unitarian Universalists Office of Lesbian/Gay Concerns 25 Beacon St., Boston 02108	782-8894 536-6518 227-9118 262-3057 536-3788 523-7664 964-0996 742-2100
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MEDIA

Boston's Other Voice, WROR, 98.5FM Common Ground, WMBR, 88.1FM Fag Rag Gay Community News Good Gay Poets Lesbian and Gay Media Advocates c/o GCN, 167 Tremont, 02111 Musically Speaking (WMBR 88.1FM, Sun. 1-3) Melanie Women's Educ. Media, 47 Cherry St. Somerville 02144	Dennis 353-0225 661-7534 426-4469 661-7534 542-5679 494-8810 668-0350
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MEDICAL/COUNSELING

Alcoholics Anonymous Exodus Ctr., 25 Huntington Ave. 02116 Gay & Lesbian Counseling Service Gay AlAnon (families of alcoholics) Mass Gay Nurses Alliance P.O.Box 1835, Buzzards Bay 02532 Tufts Skin Care Clinic (VD treatment) TV/TS Support Group (Gender Center)	426-9444 266-0612 542-5188 843-5300 956-5293 Martha 666-8280
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Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club, Box 470, Maynard 01754 Frenz & Luvvers, Box 213, W. Boylston, 01583 Gay Hotline Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355 Montachusett Gay Alliance, Fitchburg North Shore Gay and Lesbian Alliance Box 806, Marblehead, 01945 Survival Crisis Line So. Shore Gay & Lesbian Alliance Box 712, Bridgewater 02324 Tri-County Assoc., c/o 219 East Main St, Milford 01757	486-8177 756-0730 342-5117 745-3848 471-7100 584-4997 473-3529
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RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844 MCC Worcester, 2 Wellington St.,	753-8360
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WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm) New Bedford Women's Clinic Origins, Inc., A Women's Center 169 Boston St., Salem 01970	996-3341 745-5873
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STUDENT

Clark U. Gay Alliance, 950 Main, A-70 Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348 Salem State Gay Task Force Salem St. College, Salem 01970	453-3804 745-0556 (ext. 209)
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Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201, Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst GALA (Gay And Lesbian Activists) Box 1084, Northampton 01061 Help Line Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061 Dignity/Springfield, P.O. Box 1604 Springfield 01101	442-1819 545-2645 664-6391, 664-6392 586-5979
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WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060 Everywomen's Center, Amherst Franklin City. Lesbian Alliance P.O. Box 235, Deerfield 01342 Gay Women's Caucus, Amherst Lesbians United 33 Pearl St, Pittsfield, 01201 New Alexandria Lesbian Library Box 402, Florence, MA 01060 Southwest Women's Center Valley Lesbian Alliance Womonlyre Books	584-4580 545-0883 545-3438 499-2425 584-7616 545-0626 665-4705; 253-3082; 774-5464 586-6445
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STUDENT

Hampshire College Ga* Men's Alliance Box 1355, Amherst 01002 Lesbian & Gay Men's Counseling Collective 406F UMass Student Union, Amherst Lesbian Union, 920 Campus Center, UMass, Amherst 01003 People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003 Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01267	545-2645 545-3438 545-0154
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Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505 Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06110 Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm George W. Henry Foundation (counseling), 45 Church St., Hartford 06103 Greater Hartford Lesbian & Gay Taskforce Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	522-5575 624-6869 522-2646 249-7691 547-1281
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WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268 Heartroots Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106 Shorelinewoman Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106 Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040 Women's Center, UConn, Box U-118, Storrs 06828 Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	486-4738 249-0504 481-3575 249-7691 646-4900 486-4738 347-9411 436-2488
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STUDENT

Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515 Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106 Gay Alliance at Yale, P.O. Box 2031, Yale Sta, New Haven 06520 Gay Alliance, UConn, Box U-8, Storrs, 06268 Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457 Lesbian and Gay Community at Conn. College P.O. Box 1295, New London 06320 Gay Student Ctr. Yale, Box 2031, New Haven 06520 Lesbian/Gay Student Alliance UConn W. Hartford 06117 Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457 Yalesbians, c/o Yale Women's Ctr, 5051 Yale Sta., New Haven 06520	397-4331 527-3151 486-2273 347-9411 442-7458 523-4841 x-267 347-9411
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RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850 Dignity/Hartford, P.O. Box 72, Hartford 06141 Dignity/New Haven, P.O. Box 285, West Haven 06516 Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103 Integrity/New Haven, P.O. Box 1777, New Haven 06507 MCC/Hartford, P.O. Box 514, Hartford 06101 MCC/New Haven, P.O. Box 1273, New Haven 06505	233-8325 522-2646 787-1518 522-5575 777-9808
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MEDICAL/COUNSELING

Gay AA (Danbury) Gay Health Workers at YNNH, Box 2031, Yale St., New Haven, 06520 Moonseed (counseling)	748-5341 436-8354 727-0379
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Rhode Island (401)

Rhode Island Gay and Lesbian Youth Families of Gay Persons Gay Help Line Box 5671, Weybosset Hill Sta. 02903 Gay Community Services of R.I., c/o 903 Broad St., Providence 02907 Providence Gay Group of AA Counseling & Consulting 161 Prospect Hill, Newport 02840 Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912 Social Group for Gay Women over 25 Box 22, 77 lves St., Providence 02906 Women's Growth Ctr., 97 Knowles St., Pawtucket 02860 Brown/RISD Gay Students, Box 49, Brown U., Providence 02912 Brown U. Lesbian/Gay Alumnae/ Assoc., GCN Box 5, 167 Tremont, Boston 02111 Dignity/Providence, Box 2231, Pawtucket 02861 MCC/Providence, 5 Junction St., Providence MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott	751-3322, 722-9247 723-0050 751-3322 8pm-midnight 728-9269 728-6023 331-2047 847-7229 863-2189 728-6023 863-3062 728-6023 (617) 720-1870, 661-7223 941-7235 272-9247 272-9247
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New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord	224-6931
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Nashua Area Gays, P.O.Box 3472, Nashua 03061 NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592. NH Area Parents of Gays, 140 Kimball Hill Rd., Hudson 03051 (Sandi or Ron) 880-7219 Greater Nashua Area NH Lambda, Box 3541, Nashua 03061 Speakers Bureau, Box 1043, Concord 03301 Concord Area Gay Youth, Box 832, Concord 03301 Concord Men's Group Box 832, Concord 03301 Suncook Gay Prisoner Project Gemini, Keene Support Group, Box 461, W. Swanzey, 03469 Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801 Full Circle, monthly calendar of women's events, Box 235, Contoocook, NH 03229 Iris, a women's club 40 Pleasant St., Portsmouth 03801 Lesbian Feminist Collective, Box 47, Penacook Campus Gay Awareness, Mem. U, UNH Durham 03824 Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755 Information Outlet Keene Klondykes, Box 261, Gilsum 03448	424-3252 889-1416 228-0493 Joe 224-6931 485-5612 827-3766; 847-9589
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Vermont (802)

Gay AA/Burlington Andrews Inn, Bellows Falls Central Vermont Gay Men, CVGM, Box 42, Barre 05641 Gay and Lesbian Hotline of VT Gay Student Union, U of Vt, Burlington 05401 Gay People at Middlebury Box D56, Middlebury College, 05753 League of Gays (LOGS), Box 703, St. Johnsbury, VT 05819 Social Alt. for Gay Men (SAM), Box 479, Norwich, VT 05055 Southern Vermont Gay Men Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301 Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 Women's Center, P.O. Box 92 Burlington 05401 Integrity, Box 126, Burlington 05402	863-5164 463-3966 862-4296 1-800-852-3311 827-3766; 847-9589 (802) 649-1304 or (603) 448-3734 387-GAYS or (603) 756-4226 775-1946 863-1236 864-7198
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Maine (207)

Gay Phoneline (Caribou) AWA (Male), Box 746, Old Orchard Beach 04064 Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240 Bowdoin College Gay/Straight Alliance, Brunswick 04011 Center for Being, Box 45-A So. Harpswell 04079 Dignity/Maine, Box 7021, Lewiston 04240 Down East Gay Alliance, Box O, Ellsworth 04605 Gay Peoples Alliance 92 Bedford St., Portland 04103 Interweave: Unit./Univ. Gay/Lesbian Community, Box 215, Augusta 04330 Lesbian Rap Group, 92 Bedford St., Portland MCC Portland, Box 583 Westbrook 04092 Northern Lambda Nord, P.O. Box 990, Caribou 04736 Maine Lesbian Feminists P.O. Box 125, Belfast 04915 Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101 Unitarian-Universalist Lesbian and Gay Caucus 561D Brighton Ave, Portland 04102 Wild-Stride Club, c/o Memorial Union, U. of Maine, Orono 04473 Parents & Friends of Gays	498-6556 833-6195 780-4085 773-2121 563-5856
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New Jersey (201)

NJ Gay Switchboard Gay Youth, Box 188, Howell 07731 Gay Activist Alliance of Hudson County, Box 68, Uptown Hoboken 07030 Dignity/Jersey City Dignity/Jersey Shore, Box 824, Asbury Park 07712 Dignity/Metropolitan, Box 337, Irvington 07111 Presby. for Gay/Lesbian Concerns Gay Activist Alliance/Morris County Box 137 Convent Sta. 07961 Gay Activists Alliance of New Jersey Box 1734, South Hackensack 07601 Gay People Princeton, Box 2303, Princeton 08540 Integrity-Central NJ Box 1432, New Brunswick 08903 Jacobin Press, Box 8011, Jersey City 07308 Lambda Alliance, Box 223, Eatontown 07724 Lavender Express (Publications), c/o Pat Freeman, Box 218, Kearny 07032 Lesbian Feminist Collective, Box 4042, Allwood St., Clifton 07012 National Committee for Sexual Civil Liberties 18 Ober Rd., Princeton 08540 NOW-NJ Lesbian Rights Task Force, Box 332, Somerville 08876 Organization for Gay Awareness Box 1291, Montclair 07042 Rutgers Gay Alliance, Student Ctr., Box 91, College Ave. New Brunswick 08903 United Sister, Box 41, Garwood 07027	(609)921-2565 436-6259 842-0837 420-9482 735-9714 762-6217 692-1794 753-0618 229-7949 998-1023 998-1023 246-2747 746-6196 932-7886 233-3848
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New York City (212)

INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010 Black and White Men Together/NY Box 148, Arisona Sta., NYC 10023 Chelsea Gay Association 132 W 24th St., 10011 Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036 FOLKS (Friends of Little Kids) Gay Atheists League of America P.O. Box 248, Village Sta NYC 10014 Gay History Archive, Box 2, Village, 10014 Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010 Gay & Lesbian Youth of New York Gay Male S/M Activists, 132 W. 24th St., 10011 Gay Switchboard Gayellow Pages, P.O.Box 292, Village Sta. 10014 Girth and Mirth Club NYC Union of Lesbians & Gay Men c/o Tan Box 24, Brooklyn 11201 North American Man/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018 Oscar Wilde Memorial Bookshop, 15 Christopher St. Senior Action in a Gay Environment 208 W. 13th St. Upper West Side Lesbian & Gay Assoc. 165 W. 86th St., 10024 West Side Discussion Group, Greenwich House, 27 Barrow St.	777-7697 772-0404 947-0949 989-6653 595-1445 473-5884 226-3861, 875-9187 777-1800 744-2785 734-7748 255-8097 741-2247 242-4140
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WOMEN

All The Queens Women, Box 271, Sta. A. Flushing 11358 Gay Women's Alternative, 4 W. 76th St. 10023 Lesbian Herstory Archives, P.O. Box 1258, 10116 Lesbian Switchboard, 243 W. 20th St. 10010	359-9204 532-8669 874-7232 741-2610
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POLITICAL/LEGAL

Coalition for Lesbian & Gay Rights 29 W 21st St. Comm. for Soc. Change of Nat. Gay Health Coalition c/o Vachon, 135 Greene St. 10012	924-2970 473-5731
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Committee of Lesbian and Gay Male Socialists Gay Lawyers & Law Students' Group Postal Address: Law Group P.O. Box 1899 Grand Central Station 10017 Gay Teachers Assoc. Box 435, Van Brunt Sta. Brooklyn 11215 GREAT (Gay Racially Equal and Together) Men of Gotham, Box 834, Brooklyn 11202 Lambda Legal Defense, 132 W. 43rd, 10036 Lavender Left Network Box 512, Village Sta. 10014 National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017 National Gay Task Force, 80 Fifth Ave., Rm 1601	988-3012 628-8532 255-5969, 499-1060 533-4907 741-5800
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RELIGIOUS

Gay & Lesbian Interreligious Coalition c/o Strickler, 31 Bethane NYC 10014 Church of the Beloved Disciple, 348 W. 14th St., 10004 Congregation Beth Simchat Torah, 155 Bank St. 10014 Dignity/Gay and Lesbian Catholics, Box 1554, FDR Sta. 10150 Evangelicals Concerned Integrity-Episcopal Gay Society, GPO Box 1549, 10001 Lutherans for Lesbian & Gay Concerns, Box 2217, Brooklyn 11202 MCC/NY, 201 W. 13th St., 10011 Presby. for Les/Gay Concerns	242-6616 929-9498 869-3050 688-0628 989-6653 596-3839, 278-5066 242-1212 866-5850
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MEDIA/ENTERTAINMENT

Gay Theatre Alliance Box 294, 10014 NYC News, Box 2171-G.C.C. 10163 NY Native, 429 W. Broadway, NYC 10013	255-4713 964-7272 925-8021
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STUDENT

Gay People at Columbia Earl Hall, Rm 304 10027 New York U. Gay People's Union Loeb Student Ctr, Rm 810	280-5113 598-7056
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MEDICAL/COUNSELING

Gay Men's Health Project 74 Grove St. Rm 2RW, 10014 Gay Nurses Alliance 44 St. Marks Pl. 10003 Homosexual Community Counseling Ctr. Identity House Institute For Human Identity National Gay Health Coalition c/o Vachon, 135 Greene St. (2nd) NYC 10012 Nat. Gay Health Ed. Found Box 834, Linden Hill, NYC 11354	691-6969 688-0628 243-8181 799-9432 473-5713
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New York State

INFORMATION/SERVICE/SOCIAL

Alternatives Corner 374 Woodfield Rd. W. Hemstead, 11522 Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902 Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983 East End Gay Organization, P.O. Box 87, Southampton 11968 Gay Alliance of The Genessee Valley, 713 Monroe Ave., Rochester, 14614 Gay Concerns Committee, 109 Browns Rd., Huntington 11743 Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222 Gay Helpline, (Fri-Sun, 7:30-10 p.m.) Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 Gertrude Stein Book Collective, 262 Central Ave, Albany 12206; (by mail: Box 1807, Albany 12201) Middle Earth Switchboard (gay peer counseling) NY State Coalition of Gay Organizations, Box 131, Albany 12201 Parents of Gays/L, c/o Gay Concerns Comm. 109 Browns Rd., Huntington, 11746 Parents of Lesbians & Gay Men	(516) 483-2050 (518) 462-6138 (516) 324-2468 (716) 244-8640 or 244-9030 (315) 475-6857 (518) 465-9246 (516) 826-0600 (518) 462-6138 (516) 427-3683 (516) 797-3453 (315) 475-6857 (516) 465-9246 (516) 826-0600 (518) 462-6138 (516) 427-3683 (516) 797-3453 (315) 475-6857 (516) 465-9246 (516) 826-0600 (518) 46
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Calendar

weekly events

sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

Boston, MA — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

Framingham, MA — Tricounty Assoc. (Framingham, Millford, Franklin area). Social and support group for gay and lesbian community. Meets Sun. Info: 376-4323 or 473-3529.

Boston, MA — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

Boston, MA — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm. Info: 542-8575.

Boston, MA — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: 263-8882. All are invited.

Concord, NH — Concord Area gay Youth. support group for youth 16-22, rap session and social time. Carpoolis & counseling available. Info: Scott or Joe 224-6931.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First suns. (2pm) and third Tues or Wed (6pm). Info: Keene Klondykes. Box 261, Gilsum NH 03448

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Northern VT/NH — League of Gays (LOGS) meets third suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Northampton, MA — Open Gay Men's Rap Group sponsored by Pioneer Valley Gay People's Alliance. 7-9pm. People's Institute, 38 Gothic St. Info: (413) 584-7903.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

Portsmouth, NH — Diagnosis and treatment of sexually transmitted diseases. Men and women. NH Feminist Health Center, 232 Court St. 5-6:30pm. Mon. eves. Info: (603) 436-7588.

tuesday

Cambridge, MA — Lesbian SM support group. Every Tues. 7:30pm. Info: 778-7957. Open to lesbians supportive of or into SM.

Boston, MA — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.). 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.). Info: 249-7691.

Manchester, NH — Manchester Men's Group, weekly support group for gay and bisexual men, meets Tuesdays at 7:30pm for coffee and discussion. Info: Joe (603) 224-6931.

New London, CT — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

Portland, ME — Gay/Lesbian Alcoholics Anonymous meeting at Fret Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

Battleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

wednesday

Boston, MA — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

Boston, MA — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

Cambridge, MA — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

Cambridge, MA — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30—10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

thursday

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group. Gender Clinic. Info: Martha 686-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

Cambridge, MA — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

Cambridge, MA — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

Storrs, Ct — U/Conn Gay Alliance meets 8:30pm Rm 216 A, U/Conn Student Union.

friday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WILL COME! INFO: 426-4469, THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

Cambridge, MA — Amazon Lesbian AI-Anon. Mt. Auburn Hospital. (Living room, Clark bldg.) 8-9:30pm. Newcomers meeting from 7:30-8pm on the first Friday only.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General Info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896; Basketball: Kieran 232-7229.

coming events

Boston, MA — Preparations for a march as part of International Women's Day celebration. Alternate Weds. beginning Jan. 5. 7:30pm. UMass Boston, 100 Arlington St., Rm 622. Info: Lisa 646-7707.

Boston, MA — Walt Whitman Exhibition. (memorabilia, manuscripts, correspondence, etc.) on display thru Feb. 11 at Mugar Memorial Library, 771 Comm. Ave. FREE. 9am-5pm. Mon-Fri. Info: 353-3728.

Boston, MA — "Images of Travel," photos by Susan Dorfman, will be shown thru Feb. 26 at the Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, Orange line, off Harrison Ave.) Info: 542-8575.

jan 24 mon

Boston, MA — Picket of 1st National Bank to expose bank's connection to repression of human rights in El Salvador and lack of housing, jobs and civil rights in Boston. Sponsored by Boston Women's Pentagon Action. 100 Federal Street NOON.

25 tues

Salem, MA — North Shore Gay and Lesbian Alliance's Second Annual Coffeehouse Night. Barton Sq. Playhouse. 8pm. \$2 donation. Info: 745-3848.

26 wed

Laconia, NH — BAG (Belknap Alternative) is holding a discussion group on "Being Gay in Central NH" Info: 524-0863 or write group at Box 782, Laconia, NH 03246.

Cambridge, MA — INTRODUCTORY, an open discussion group for all women, meets at the Women's Center, 46 Pleasant St. Topic: Menopause. 8pm.

Boston, MA — Anti-war committee of UMass Boston sponsoring a Disarmament Teach-In. UMass Harbor Campus. 010 auditorium, 2:30pm. Info: 929-8260.

27 thurs

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30 pm. Info: 424-1993.

Boston, MA — GCN proofreading. Call 426-4469 anytime to see how it's going if you want to come by and help out. Thanks.

28 fri

Boston, MA — "Progressive Political Directions in Boston" a dialogue on building a progressive movement in Boston. Harriet Tubman House. Columbus at Mass Ave. 8pm. \$3 don.

Boston, MA — Gay Community News volunteer night. Come help send out the paper to our subscribers. Find out who in your hometown gets it. Anytime after 6. Come to 167 Tremont St. (5th floor), near Boylston T stop. Call 426-4469 from Dunkin' Donuts if downstairs door has been closed for the evening.

Boston, MA — "Pirates," the story of women living, loving and fighting for survival aboard the pirate ship Sea Witch 15 years after the nuclear holocaust. Every Fri. and Sat. eve thru Feb. 26. 8pm. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, Orange Line, off Harrison Ave.). Tickets \$5 in advance, \$7 at the door. Work exchange available. Info: 542-8575.

29 sat

Boston, MA — Chiltern Mt. Club. X-C skiing at Winchester Reservoir. Info: John (617) 864-0823 eve.

Cambridge, MA — Singer, songwriter Jean Gauthier performs at Oasis coffeehouse, 186 Hampshire St. 8pm. \$5 donation.

Augusta, ME — INTERWEAVE meets 6pm at All Souls Unitarian Church, 11 King St. for pot luck and film "Making Love" Info: (207) 773-2121.

Boston, MA — Chiltern Mt. Club, annual meeting, 3 Joy St. Info: Tom (617) 282-9348.

Boston, MA — "PIRATES!" see 28 fri listing

30 sun

Salem, MA — North Shore Gay and Lesbian Alliance presents "Winter Brunch" As You Like It restaurant, 203 Essex St. 11am. \$8. Reservations: 741-0607.

Boston, MA — First planning meeting for the 1983 Lesbian and Gay Pride March and Rally. Everyone welcome. Sporter's, 228 Cambridge St. 12:00 noon. Info: 262-4777.

Boston, MA — "Women in Nicaragua" a slide presentation by Jane Roland. 51 Commonwealth Ave. 7:30 pm Donation \$5. Sponsored by Millitant Forum.

Boston, MA — Am Tikva's 6th Anniversary Party at Somewhere Else, 295 Franklin St. 1-5pm. Reservations: 782-8894. \$8 at door.

Aurora, ME — X-C skiing sponsored by Bangor INTERWEAVE. Info: Sturgis 422-823 before 8pm.

feb 2 wed

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) will hold a discussion on "coming out". St John the Evangelist Church, 35 Bowdoin St. (Beacon Hill) 7-9pm. Info: 497-8282.

The deadline for Calendar items is Monday at noon for the following issue.....